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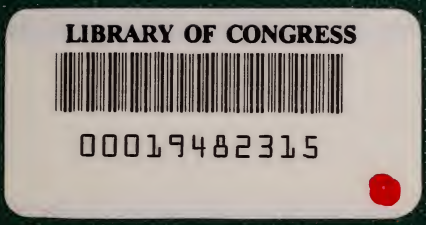

JUSTIFICATION BY FAITH:

A

CHARGE

DELIVERED BEFORE THE CLERGY

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

DIOCESE OF OHIO,

AND AT THE TWENTY-SECOND ANNUAL CONVENTION OF THE DIOCESE, IN ST. PAUL'S CHURCH, STEUBENVILLE,

SEPTEMBER 13, 1839.

WITH AN APPENDIX.

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BY THE

RT. REV. CHARLES P. McILVAINE, D. D.

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF OHIO.

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ADVERTISEMENT.

It was intended that the Appendix to this Charge, should contain an examination of the doctrine of certain gentlemen of the University of Oxford, recently published in this country, on the subject of Justification. But the writer has concluded that to occupy enough room for a proper treatment of that doctrine would too much increase the bulk of this publication. The close application, by way of contrast, of the views herein expressed, to that alluded to, may suffice for the objects of an Episcopal Charge.—The Examination intended, will make a separate work, and is nearly ready for the press.

ERRATA.

Page 69, 7th line from bottom, for "condemned unto sin," read, *concluded under sin.*

Page 71, 2d line from bottom, for "Besure," read, *Be sure.*

Page 81, 3d line from bottom, in some copies, for "sanctification," read, *satisfaction.*

Page 89, note, for "c. v.," read, *b. v.*

Page 103, note, in some copies, for "virture," read, *virtue.*

Page 131, 10th line from top, in some copies, for "sanctification," read, *satisfaction.*

PREFACE.

It is due to the Convention, at whose request this Charge is published, to say that although, in its present form, it contains many pages which were not connected with it as delivered; nothing has been added, in point of doctrine, which was not substantially before the Convention when the publication was requested. The unexpected delay in the issue from the press, has arisen from the desire of the author to make such arrangements with a publisher, as would relieve the Diocese from much of the expense of the edition. — It has been said that the Charge was directed against the Oxford Tracts. The fact is adverted to, because otherwise it might cause a misinterpretation of some detriment to the object of the writer. Doubtless the peculiarities of the recent Oxford divinity, on the subject

of Justification, were often in view in the writing of the Charge; and the author has no question that there is serious error enough in that divinity, on this one subject, to furnish subject-matter for much more than an Episcopal Charge; but the reader will be disappointed if he expects to trace a reference thereto in every part of this publication. Distinctly to exhibit certain main truths involved in the great matter of a sinner's Justification before God, and to point out certain main errors in that connection, has been the single object of the writer.

CHARGE.

Brethren in the Holy Ministry:

In considering by what means I might best promote the usefulness of our present Convention, I have been led to suppose that a Charge on some of the great duties of your high calling, would be seasonable and welcome. The selection however of some single and well-defined subject, has been the difficulty; not that appropriate subjects are scarce, but because from the fewness of the occasions on which we thus address you, those which seem importunately to claim a conspicuous introduction, are so numerous and various.

But in reflecting upon the duties of the Episcopate as exercised by that emi-

nent example of all ministerial faithfulness, the Apostle St. Paul, his earnest charges to ministers as to their *doctrine*, occurred to my mind;—such as those in which Timothy is directed to "give attendance to reading, to exhortation, to *doctrine*," to "rebuke and exhort with all long-suffering and *doctrine*;" "in *doctrine* shewing uncorruptness, gravity, sincerity;" especially that in which he is enjoined to "*take heed*" to his *doctrine*, *as well as to himself*, because in so doing he should both save himself and those that heard him. These, as well as similar passages in the Epistle to Titus, afford an impressive example to those who have succeeded, not indeed to the name, but essentially to the office of the Apostles, of the concern they should feel and the care they should take, that the ministers over whom they are placed in the Lord, should not only be well grounded in sound doctrine, but so faithful and well skilled in setting it forth, clearly, forcibly and fully, to the understanding

and conscience and heart, that their hearers may be "rooted and built up in Christ and stablished in the faith." This example, I desire, my beloved brethren, as much as in me lies, to imitate. Feeling a very deep sense of the importance of having our several flocks accurately and firmly *indoctrinated*, as well for the consistency, fruitfulness and steadfastness of individual Christians, as for the permanent interests of true religion in the whole church, I would urge upon myself and you, the duty of giving great heed to Christian doctrine in general; but most particularly to those prominent parts of the doctrine of Christ on which the spiritual life and power of the Church and her ministry most essentially depend; and this, not only that we may be well established in the truth and well furnished for its defence, with sound speech that cannot be condemned; but that we may fully *teach* sound doctrine; that our preaching may be decidedly doctrinal, as well as practical; never attempting to enforce

christian practice without joining it closely with christian doctrine, as alone furnishing its reason and principles.

That I may contribute something to your furtherance in this, I have selected for the subject of this charge the doctrine of *Justification by Faith;* one which you all know is of the most vital importance in the system of Gospel truth, and should therefore receive the careful study of all whose office it is to teach the way of salvation. Not only do I most fully believe in the doctrine of Justification by Faith, as the Scriptures, on that subject, are interpreted in the standards of our Church; but I do also believe that it is of the very highest importance to all efficiency in a minister, that he should exhibit it, line upon line, precept upon precept, here a little and there a little, sometimes at large, in some extent habitually, and always with reference to the enforcement of precisely those main points of the doctrine, on which the Church, in her Articles and Homilies, has most emphati-

cally insisted. It is a great thing gained when a minister has acquired the knowledge and the skill, as well as the spirit, to do this. Always should he be studying the improvement of his ministry in this main branch of its message. Here may we all be learners, as long as the personal experience of the blessedness of divine truth shall have any more spiritual discernment to impart, or the personal observation of man shall have any more knowledge of the relative bearing of the gospel upon the varied conditions of the human mind and heart to communicate. Not counting myself to have already attained any thing on this subject, that may not be equally possessed by many of you, my dear brethren, who have had much experience in the ministry; feeling my mind indeed entirely settled in the doctrine, but desiring, as heretofore, so always hereafter, to be improving in the method of illustrating and enforcing it; my whole object in this charge will be, not the teaching of what you may not be

supposed substantially to know already; not the correction of any errors on this subject supposed to exist among you; but, knowing your substantial agreement with the doctrine as declared in the Scriptures, and embodied in the standard writings of the Church; my object will be answered if I can contribute to make any of you not only more deeply sensible of the relative importance of this doctrine in your ministry, and very earnest to get the clearest views of it in all its parts and connections; but also more discriminating in your views, more lucid in your statements, more direct and impressive in your applications, more effective for the highest objects of your office, in your whole method of preaching to sinners, "the way, the truth, the life," "*the Lord, our Righteousness.*"

The main endeavour of this discourse will be, *to illustrate the doctrine of Scripture, as interpreted and declared in the standards of our Church, on the more prominent topics involved in the* SINNER'S JUSTIFICATION BEFORE GOD.

On no point of doctrinal confession, are the declarations of the Church more full, more reiterated, or more earnest. There is first, an Article, entitled, "*Of the Justification of Man,*" in which the doctrine is summarily declared, in these words: "*We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by Faith, and not for our own works and deservings.*" And then on the subject of "*our own works and deservings,*" as rejected from Justification, we have two more Articles; the one entitled, "*Of Works done* BEFORE *Justification,*" which excludes them from all efficacy to make men meet to receive grace, or deserve it "*of congruity,*" because "*not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ, and have the nature of sin;*" the other, of "*Works which are the Fruits of Faith, and* FOLLOW AFTER *Justification;*" declaring that though the necessary results of a lively faith, and pleasing to God in Christ, they "*cannot put away our sins.*"

Thus have three distinct Articles been expended on this subject.

But the Framers of our Confession were not content with this. They regarded the doctrine of "Justification, by which, of unjust, we are made just before God," as "*the strong rock and foundation of Christian religion.*" * The history of all the subtle devices by which Satan had in every age endeavored to undermine that "rock," was before them. The war, then at its height, with the corruptions of Romanism; the Council of Trent, then sitting and fulminating its Anathemas against the holders of the truth, secured their due remembrance of that history. It taught them the necessity of greater minuteness of declaration than was contained in the Articles above named. Homilies were therefore used for larger exposition. The Article on Justification refers the reader for a fuller view of the faith of the Church, to "*the Homily of Justification.*" The Homily

* Homily of Salvation, Part ii.

entitled "*On the salvation of mankind, by only Christ our Saviour,*" is, by universal acknowledgment, the one referred to; though it is not known by what means, or when, its title was changed from that given in the Article. But this is not the only homiletic exposition bearing upon the subject. The doctrine of the Church on *Faith*, and also on *Good Works*, is essentially connected with that of Justification. We have therefore a standard Homily on each; so that there are three Homilies or Sermons, each in three parts, all asserted in our 35th Article to "*contain a godly and wholesome doctrine;*" "all of which together compose and make a treatise on Justification, and all of which are to be referred to for explaining the sense of the Church in her Article on that subject." *

Now, with these combined and minute expositions, so remarkable for precision of language and perspicuity of illustration, formed too with particular reference

* Ridley's Life of Ridley, p. 344.

to the very points on which errors have arisen, it would seem impossible that the sense of the Church should be mistaken.

But a recollection of the particular *models* and *men*, most referred to in the construction of these formularies, as well as of those particular *corruptions* of the truth against which they were aimed, if it may not make their meaning more obvious, will at least render it more emphatic and impressive.

Of the Articles which were framed in 1551, and which, on the subjects involved in this discourse, the changes in the reign of Elizabeth did not materially affect, "Archbishop Cranmer must be considered as the sole compiler." * Of the first book of Homilies, with which chiefly we are concerned in this Charge, the same Reformer is believed, by the best authorities, to have been the chief composer, as was Jewell of the second. But the Homilies on Salvation, Faith, and Good works, to which the Article of Justification is espe-

* Soame's Hist. of the Reform., vol. iii. 648. Strype's Life of Cranmer, b. ii., c. xxvii.

cially related, are without a question ascribed exclusively to Cranmer.* Now it is well known that a frequent correspondence on the most important matters of the Reformation was kept up between him and the continental Divines, especially Melancthon. The latter was particularly consulted on the subject of the Articles, and is known to have urged, for a model, the Confession of Augsburgh.† Hence the Articles of the English Church "chiefly derive their origin from Lutheran Formularies. Some of them are drawn from the Confession of Augsburgh, others from that of Wittemberg, known as the Saxon Confession, and professedly drawn up in strict accordance with that of Augsburgh."‡ "The truth of the matter is, (says Le Bas,) that the English Reformers framed their Articles not as a wall of

* Tomline's Elements of Theology, ii. 535. Soame, iii. 63. Todd on the 39 Art. pref. p. xi. Strype's Cranmer, b. ii. c. iii.

† Strype's Life of Cranmer, b. iii., c. xxiv. A son of Justus Jonas, the friend and fellow-labourer of Luther and Melancthon, resided with Cranmer and seems to have been his chief medium of correspondence with the Lutherans.—*Lawrence's Bampton Lectures*, p. 210.

‡ Soame, iii. p. 652.

partition between Protestant and Protestant, but as a bulwark against the perversions with which the scholastic theology had disfigured the simplicity of the Gospel. — The only key therefore which can readily unlock the true sense of the Articles, is a knowledge, not of the opinions which afterwards rent the Protestant community into fragments, — but of the papal doctrines against which the main struggle of the reformers had been carried on from the very first." "If any person could but sit down to the perusal of our Articles, in utter forgetfulness that Europe had ever been seriously agitated by the Calvinistic dispute, and with nothing in his mind but the controversy between Reformed Churches and the Church of Rome, he would then clearly perceive that those Articles were constructed for the most part on the Lutheran system and principally as a rampart against the almost unchristian theology of the schools."* This was emphatically

* Le Bas' Life of Cranmer. See also Lawrence's Bampton Lectures; Blunt's Reformation in England.

the case as respects the doctrine now under consideration. Thus we have two very important auxiliaries, in case of any difficulty in understanding the precise meaning of our standard compositions on this subject. The writings of Luther and his associates, especially of Melancthon, together with the Augsburgh Confession, which the latter composed, from materials prepared by Luther, are one of them. The doctrines of the Church of Rome, on the subject of Justification, are another, and not the least to be relied on. From the first, we may draw some collateral aid in this discourse; the latter we now proceed to employ.

What then was that doctrine of Romanism, on Justification, against which our Church protested? In the authentic summary of the decrees of the Council of Trent, it is declared that we are justified, not by a Righteousness *accounted* or *imputed* to us, and which otherwise would not be ours; but *by a Righteousness*, "INHERENT IN US;" *and because*

inherent, a righteousness which is distinctly called, by the Council, "*our own proper Righteousness*," and with the works of which, the justified "*can satisfy the divine law*," and "*truly merit the attainment of eternal life*." But this inherent righteousness, though thus "*our own proper righteousness*," "is not so determined to be our own, as if it were from ourselves," but is also "the *Righteousness of God, because it is infused into us of God, through the Merit of Christ*."*

Thus "*our own proper Righteousness*," *inwrought and inherent in us*, is the meritorious ground of our Justification before God, according to the Church of Rome. It is wrought in us indeed by God, and in that sense is not our's, but His. But quite as much was the righteousness of Adam, before he fell, wrought in him of God. Nevertheless, had Adam continued unfallen, he would have been justified in the strictest sense, *by works*, by his own merits and righteousness. To

* Concil. Trident. sess. vi. c. 16.

speak therefore of "our own proper righteousness" as being God's, *because He made it*, does not in the least protect the Church of Rome from the charge of maintaining that our own righteousness or merit is, in the strictest sense, the efficient cause of our Justification before God.* Hence the great dividing line between Protestants and Romanists, on this subject, is thus stated by Bishop Hall: "The Papists make this inherent righteousness the cause of our Justification; the Protestants, the effect thereof. The Protestants require it as a companion, the Papists, as the parent of Justification."† To the same purpose speaks Archbishop Usher: "The question between us and Rome is not whether we are justified by faith, but whether we are justified at all. There are two graces; righteousness imputed, which implies forgiveness of sins; and righteousness inherent, which is the grace of sanctification

* For further evidence see citations in Usher's Answer to a Jesuit, c. xii.

† Works, 8 vo. ix. p. 46–7.

begun. They utterly deny that there is any righteousness, but righteousness inherent. They say forgiveness of sins is nothing but sanctification. A new doctrine, never heard of in the Church of God till these last days, till the spawn of the Jesuits devised it."* Let us hear the judicious Hooker on this head.—"Wherein (he says) do we disagree?" [with Romanists.] "We disagree about the *nature* and *essence* of the medicine whereby Christ cureth our disease; about the manner of applying it; about the number and power of means which God requireth in us for the effectual applying thereof to our souls' comfort. When they are required to shew what the righteousness is whereby a Christian man is justified, they answer that it is a divine spiritual *quality;* which is termed Grace. This they will have to be applied by infusion; that as the body is warm by the heat which is in the body, so the soul might be righteous by inherent Grace;

* Usher's Sermons on Justification.

which Grace they make capable of increase, that as the body may be made more and more warm, so the soul, more and more justified, according as Grace should be augmented; the augmentation whereof is merited by good works, as good works are made meritorious by it. Wherefore the first receipt of Grace, in their divinity, is the first Justification; the increase thereof, the second Justification. If they work more and more, Grace doth more increase, and they are more and more justified." This is Hooker's account of what he calls "*the mystery of the man of sin*," and "*Babylon;*" and which, he prays, may fall before God's truth, "as Dagon before the Ark."* This it was which, in the great revolt of the 16th century, against the usurpations of Popery, combined the whole Protestant host in one array of indignant opposition. "This (says Usher) is that doctrine of merits, which from our very hearts we detest and abhor, as utterly

* Discourse of Justification, § v.

repugnant to the truth of God and the common sense of all true-hearted christians."* This was the head of Antichrist against which the Articles and Homilies of the Reformed Church of England so earnestly levelled their solemn protests, and repeated declarations; this explains their emphatic earnestness whenever the subject of human merit or of the righteousness of God, by faith, occurs, and is to be borne prominently in mind, by all who would take the full force of our doctrinal standards on the subject before us. Here it is well to observe, distinctly, that what aroused the solemn protest of the reformed churches of Europe, was not that the Church of Rome, in her doctrine of justification, had gone so far as *professedly to renounce all reliance upon the merits of Christ*, and substitute the inherent righteousness and merits of the sinner, without a pretence of any thing better. This furthest reach of heresy she did not venture. The merits of

* Answer to a Jesuit, c. vii.

Christ and the office of faith were professedly retained. And while she did declare that "*the righteous can satisfy the divine law by their own works, and may truly merit the attainment of eternal life;*" and that "*our own proper Righteousness, inherent in us, is that for which we are justified,*" she took care to qualify her language by saying that the works by which the righteous satisfy the divine law "*are performed in God;*" that our inherent and justifying righteousness, "*is the Righteousness of God, because infused into us by God, through the merit of Christ;*" and that it should be "far from a christian that he should either trust or glory in himself and not in the Lord; whose goodness to all men is so great, that what are truly His gifts, he willeth to be estimated as their merits."*

Here indeed were specious words, for the deceiving of the unwary; but regarded by the Reformers as a mere drapery

* Trident. sess. vi., c. 16, p. 54.

of pious form cast over a foul body, to hide its more odious deformities. It was the single pretence of *the sinner's own merits or righteousness*, entering into the justification of his soul before God, that kindled their united and stern hostility. To tell them that only a part of justification was assigned to the sinner's own merit, and the rest to Christ, was of no avail to turn the edge of their remonstrance. It was enough that *human merit*, in any degree, however obtained, was permitted to come into the least connection with justification. "To say that a man 'for his meritorious works receiveth, through God's grace, the bliss of everlasting happiness,' is to speak flat contrarieties, and to conjoin those things that cannot possibly be coupled together. For that conclusion of Bernard is most certain: 'There is no place for grace to enter, where merit hath taken possession,' because it is founded upon the Apostle's determination: '*If it be of grace, it is no*

*more of works; else were grace no more grace.'"** Such was the doctrine of the Reformation every where. The professed union of the merit of man with that of Christ; this pretended sewing of the new garment of the Saviour's righteousness to the old polluted thing of the sinner's own, they unitedly regarded as a virtual rejection of all the saving benefits of the Saviour's love, and a perfect exclusion of *grace* from the way of salvation. In their view, it was a direct and sacrilegious reversing of the method of St. Paul. *He* said "*not having on mine own righteousness, but that which is through the faith of Christ, the righteousness which is of God, through faith.*" The Church of Rome said, on the contrary, *not having on the righteousness which is through the faith of Christ, but that which is* "our own proper righteousness," inherent in us, by which we truly merit eternal life, and which is the righteousness of God, only because it is wrought in us by God.

* Usher's Answer to a Jesuit, c. xii., p. 472.

Thus was "the cross of Christ of none effect." For says Hooker to this very point, "whether they speak of the first or second Justification, they make the essence to be of a divine quality *inherent;* they make it righteousness *which is in us.* If it be in us, then it is ours, as our souls are ours, though we have them from God and can hold them no longer than pleaseth him; for if he withdraw the breath of our nostrils we fall to dust, but the righteousness wherein we must be found if we will be justified, is *not* our own; therefore we cannot be justified by any inherent quality."*

And here, let it be well observed, that this doctrine of Justification by inherent righteousness, and of Justification increased by the good works proceeding therefrom, and increasing more and more as good works increase; this was regarded, not as only *a part* of Popery; as *one* of the numerous deformities of that system, which our Church does not scruple

* Discourse of Justification, §vi.

to treat with the name of *Antichrist;** not a mere companion of her purgatory, and her indulgences, and her image-worship, and such like; but by the great lights of the Protestant world in the days of the Reformation, it was considered as the great sin, the parent sin, the head and heart of Antichrist, out of which all her unholy desires and bad counsels and unjust works did proceed. Thus, in the sight of Luther, the doctrine of Justification was the one great point to be made for Reformation of the Church from the corruptions of Romanism: "*the Article by which a Church must stand or fall.*"† Calvin maintained "that if this one head might be yielded safe and entire, it would not pay the cost to make any great quarrel about other matters in controversy with Rome."‡ Our own Homily, on this subject, is of the same mind as to the prime offence of that Church, declaring *that*

* Homily of Good Works, Part iii.

† See Luther's extraordinary assertion of this Doctrine, in Scott's Continuation of Milner's Church History, vol. 1, p. 98.

‡Bp. Hall's Polemical Works, 8 vo., p. 44-5.

to be "the greatest arrogancy and presumption of man that Antichrist could set up against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself."* And in proof of all this, Hooker gives us the legitimate pedigree of this "mother of abominations," showing how the various generations, in the house and lineage of Romish corruptions, have all their parentage here, and without this would never have been born. He begins with the *two* Justifications of Popish divinity — the *first*, taking place on the first infusion of inherent righteousness; the *second*, on the increase thereof in good works. Then he says that, as this Justification may be increased by good works, diminished by venial sins, lost by mortal sins, so that it is needful in one case to repair it, in the other to recover it; "the infusion of grace hath her sundry after-meals; for the which cause they make many ways to apply the infusion of

* Homily on Salvation, Part ii.

grace. It is applied to infants through Baptism, without either Faith or Works. It is applied to infidels and wicked men in the first Justification, through Baptism without works, yet not without faith; and it taketh away both sins actual and original together, with all whatsoever punishment temporal or eternal, thereby deserved. To such as diminish it by venial sins, it is applied by Holy Water, Ave Marias, Crossings, Papal Salutations, and such like, which serve for reparations of grace decayed. To such as have lost it, through mortal sin, it is applied by the sacrament, as they term it, of Penance, which sacrament hath force to confer grace anew," yet it only changes the punishment of sin from eternal to temporal here in this life, if there be time; but if not, to temporal punishment hereafter, "except it be lightened by Masses, Works of Charity, Pilgrimages, Fasts and such like, or else shortened by pardon of term, or by plenary pardon quite removed and taken away. This is the mystery of the

Man of Sin. This maze the Church of Rome doth cause her followers to tread, when they ask her the way to Justification."* This, we add, is the Babel of wood, hay and stubble, whose top reaches unto heaven, and invokes the anger of God against the builders who have so set at nought "the head-stone of the corner," and despised "the foundation of the Apostles and Prophets."

But stronger still is the author of our Homily and Article on Justification. No where does Archbishop Cranmer exclaim with such indignation against Popery as when he remembers her doctrine of human merit. Hear his solemn condemnation! "O heinous blasphemy and most detestable injury against Christ! O wicked abomination in the temple of God! O pride intolerable of Antichrist, and most manifest token of the son of perdition, extolling himself above God, and with Lucifer, exalting his seat and power above the throne of God! For he that

* Discourse of Justification, § v.

taketh upon him to supply that thing, which he pretendeth to be imperfect in Christ, must needs make himself above Christ, and so very Antichrist. For what is this else, but to be against Christ, and to bring him into contempt? As one, that either for lack of charity would not, or for lack of power, could not, with all his blood-shedding and death, clearly deliver his faithful and give them remission of sins; but that the full perfection thereof must be at the hands of Antichrist of Rome and his ministers."*

But, my Brethren, it is not for any attack upon the Church of Rome, that I have recalled these things; but because it is salutary sometimes to renew the impressions they are so calculated to make as to the main point of evangelical truth for which our fathers of the Reformation contended, and thus to revive our sense of responsibility for the safe keeping of the truth which they were made the hon-

* Cranmer's Book on the Sacrament.

oured instruments of rescuing from the devices of Satan.

What the human heart under the instigation of the great Adversary of the Gospel, has once done against the truth, it can do again. Justification by inherent righteousness or human merit, was no invention of Romanism. It is indeed the peculiar distinction of the Church of Rome, to be the first and only one of the great sections of Christendom that has embodied into formally professed declarations, the fiction of such a righteousness; and especially, that has pronounced *anathema* upon whoever should profess the opposite;* but in this as in all her other corruptions of religion, "the spirit of Romanism is substantially the spirit of Human Nature. Its errors will be found

* "If any one shall say that men are justified, either by imputation of Christ's righteousness alone, or only by remission of sins, to the exclusion of grace and charity; or that the grace by which we are justified is the favour of God alone; let him be accursed."

"If any one shall say that righteousness received (Justification) is not preserved and *even increased before God by good works;* but that these works are only fruits and signs of justification, *and not the cause of increasing it,* let him be accursed."—*Concil. Trident., sess.* vi., *canons* xi. *and* xxiv.

to be the natural and spontaneous growth of the human heart; not so much the effect as the cause of the Romish system of religion. No one accordingly can point out any precise period at which this 'mystery of iniquity' first began, or specify any person who first introduced it; no one in fact ever did introduce any such system; the corruptions crept in one by one, and gradually changed her bridal purity for the accumulated defilements of the mother of harlots."* They grew out of that universal disposition of mankind which leads them "*to go about establishing their own righteousness, not submitting themselves to the righteousness of God.*" Of that disposition, Romanism is just the direct and multiform consequence; the most systematic, gigantic and avowed developement.† What we behold full

* Archbishop Whately, on the Origin of Romish Errors.

† What a confession is that of Bellarmine, the great expositor and champion of Romanism, to this point! "In answer to that argument of ours, that after we are acquit of our sins at this bar, and that only for Christ, our only righteousness, we are received into God's favour, &c., and then have Heaven by way of *inheritance;* he answereth directly—their meaning is not to content themselves with that single

grown and developed under the hideous proportions, the bold frontlet, and the "scarlet" drapery of that predicted "*man of sin*, who sitteth as God in the temple of God,"* was born into this world thousands of years before Christianity began. Justification by human merits was the device of Satan as soon as enmity was first put between the serpent and the woman, and his seed and her seed. It was the distinguishing feature of the sacrifice of Cain, and in him led to the first persecution and the first martyrdom for the faith. Under the form of the righteousness of the Scribes and Pharisees, it grew into a compacted system and made the commandment of God of none effect, by the traditions of the Elders, under the Jewish dispensation, just as under the Christian, it has done the same, by the traditions of the Romanists, "teaching for doctrines, the commandments of

title of *inheritance;* but they mean to claim it, *duplici jure.* That is not only *titulo hæreditatis*, but *jure mercedis* too. And he gives this reason—For that it is more *for their honour*, to have it by merit, '*Magis honorificum est, habere aliquid ex merito.*' "—Bp. Andrews' Sermons, fol. p. 728.

* 2 Thess. ii., 3, 4.

men."* It was this, among the christians of Galatia, against which St. Paul was contending, when he asked: "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?"† Always has it been a chief ruler of the darkness of this world. It was not left to be confined within the fold of Romanism, because the Reformed branded it with their solemn Protest. It forsook not the hearts of the people when it was cancelled from the standards of their faith. It abode with them as a plague, because they carried with them the corruption of their fallen nature. Under divers shapes, has it often since appeared in Protestant communities, and in the writings and ministry of Protestant di-

* A famous Jesuit (Serarius) writes thus, in great earnest: "*The Pharisees may not unfitly be compared to our Catholics.*" On which singular piece of truth-speaking, the good old Bp. Hall says: "Some men speak truth ignorantly; some unwittingly: Caiaphas never spake truer when he meant it not. One egg is not liker to another, than the Tridentine Fathers to these Pharisees in point of Traditions. Some Traditions (he adds with a wholesome wisdom "*necessary for these times*") must have place in every church; but *their place:* They may not take wall of Scripture: substance may not, in our valuation, give way to circumstance. God forbid!" —*Works*, 8vo. *vol.* v., *p.* 14.

† Gal. iii. 3.

vines. From the doctrine of Scripture, on this subject, which stands as a summit-level and dividing ridge, like the ancient Church in the mountains of Piedmont,* between the opposite declivities that terminate in the two extremes of Atheism and Popery, the currents of pernicious error, heading in the same vicinity, have ever been flowing, under the guidance of adventitious circumstances, in opposite directions; some towards the *German Sea* of Universal Scepticism; others towards the *Italian Gulph* of Universal Superstition; both meeting at last in a common war against the truth, for the shipwreck of the Gospel. Thus it is, that according as circumstances have operated to give the one direction or the other to error, the doctrine of merit, whether by the *inherent grace*, or the *external work* of righteousness, has appeared under such opposite forms; sometimes in

* The Church of Piedmont, however depressed, never ceased to bear witness to the true doctrine of Justification. "Connecting itself by a long line of succession with the primitive ages, it may claim the high and extraordinary praise of *not* being a Reformed Church, simply because it *required not* reformation."—*Faber's Romanism*, app., 2d ed.

the shape of a dead and ice-bound Rationalism; at other times, in the monastic garb and fervent zeal of a solemn Mysticism; now proceeding towards the rejection of all Mediation and Atonement, and to a proud dependence on its own foundation for peace with God; now tending to the multiplication of atonements and mediators, in voluntary penances and additional observances and prayers of saints; one while setting at nought all external things in the worship of God, as carnal ordinances, fit only for the infancy of religion, and caring for nothing but a certain mystic indwelling of God, for *reconciliation*, as well as holiness; at another time, rejecting all inward and spiritual grace, as enthusiasm, and resting in outward forms and observances as the fulfilment of all righteousness. Now, as ever, among all classes of Christians, is this essential spirit of Romanism—*self-righteousness*—the popery of the unconverted heart, the last enemy to be vanquished in bringing a sinner to accept

the grace of God in Christ; the last plague to disturb the peace of the true disciple, and hinder his progress in holiness.

Brethren, suppose not that there is not very much of the operative spirit of popery among all communities and under all names of Protestants. No confessions of faith; no terms of communion; no tests of discipleship, can fence it out. The old soil of its birth remains. Satan can cast his devices over all our barriers. What if we go not to auricular confession; nor trust in a Priest's absolution; nor bow down to graven images; nor pray to angels and the Virgin and all departed saints; nor draw upon a treasury of the superfluous merits of the faithful, committed to the keys of the successor of St. Peter, for the supply of the deficiencies of the living and the dead? All these things we may hate, as marks of Antichrist. Purgatory and Transubstantiation and Papal Infallibility and Romish claims of exclusive Catholicity may kin-

dle us into strong aversion at the bare naming of their names. But can there be no plague-spot of popery, where these are rejected? no poisonous fountain till it run over in all these streams? no head and heart of Anrichrist, without these its limbs? Yes, the very soul of Popery —that which alone hath "power to give life unto the image of the beast,"* and which alone does give value to its indulgences, and room to its purgatory, and need to its sacrament of penance, and motive to the employment of its numberless intercessors; that, into which all the rest of popery has struck its roots, and without which it could not possibly have subsisted; —*inherent righteousness and human merit as having any — the least part in the justification of a sinner before God;* —this may be in us; and this is the soul of Popery; and however alone it should be, at its first appearance among us, would need but a generation or two to do its work, and you should see it dis-

* Rev. xiii. 15.

playing its legitimate offspring under all the forms of a manifest Romanism; the names, perhaps, new; the shrines, protestant; the whole externalism, presented in a corrected edition; but from the same cause, the same substantial effects proceeding: genuine *popery*, though disguised, peradventure, as an angel of light. The grand security, under God, of any Church, against corruptions essentially the same as those of Romanism, is its being thoroughly indoctrinated and animated with the blessed truth that "*we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings.*" Let this once be substituted for the doctrine of the Church of Rome, and how soon would the whole "maze in which she leads her followers" be disentangled! the whole Babel confounded! This it was that did the glorious work in the sixteenth century, forasmuch as it spake to the conscience, reached the heart, gave "liberty

to the captive and the opening of the prison doors to them that were bound." The same work must be done wherever the same truth is received. Therefore was it against the holders of this doctrine that the persecutions of the sixteenth century were especially aimed. "It cannot be denied (said Melancthon) that we are brought into trouble, and exposed to danger, for this only reason: that we believe the favour of God to be procured for us, *not by our observances, but for the sake of Christ alone.*"* A leader in the Council of Trent spoke the truth when he opposed the doctrine of imputed righteousness, because it "*abolished the punishment together with the guilt,*" and "*left no place remaining for satisfaction;*"† in other words, it left no purgatory for the pardoned, nor need of any of the devices of merit, by which the Church of Rome, "*with feigned words,*" *makes merchandize of the souls of men.*‡ No wonder

* Ep. i. 120.
† Fra. Paolo's Hist. of the Council of Trent, b. 2. p. 200.
‡ 2 Pet. ii. 3. Rev. xviii. 13.

then that there should be such opposition, for, says Luther, "this it is that is to crush the serpent's head. Satan therefore cannot fail to direct his opposition against it;" "this is the head corner-stone which supports, nay gives existence and life to the Church of God; so that without it the Church cannot subsist for an hour."*

Now, my Brethren, it is because I thoroughly believe in the unquenchable enmity of Satan to this blessed doctrine; and that it is, now as ever, his one grand effort, to mine under its base and insert

* Letter to Brentius in Scott's Continuation of Milner. Bp. Warburton does not make the denial of transubstantiation, papal supremacy, &c. &c. to have been the foundation of the Protestant Reformation. Speaking of the doctrine of the redemption of mankind by Christ, he says, *this*, together with its consequent doctrine of *Justification by Faith alone*, were the great gospel principles on which PROTESTANTISM was founded.--*On the Doctrine of Grace.*

"The fruitful parent (says Faber) of Expiatory Penance, Expiatory Good Deeds, Purgatory, Indulgences and Supererogation, is the vain phantasy, so congenial to our proud, though fallen nature; — the phantasy of MERITORIOUS SATISFACTION. This deeply rooted and widely pullulating Heresy, which lies at the bottom of all false schemes of religion, whether Pagan or Papal or Mahommedan or Socinian, is cherished in all its baneful influence by the Church of Rome."—"The doctrine of MERIT and the doctrine of DUTY, lie at the very root of the utterly irreconcilable differences between the lapsed Church of Rome and the Reformed Church of England."--*Faber's Romanism*, 2d ed. app.

in its stead some plausible pretence of man's righteousness, however disguised under the name of the *indwelling* of God's; having for the subject of his devices the same corrupt nature and deceitful heart as when he first succeeded in thus subverting the foundations of the Gospel; it is because as a wise master-builder of anti-christian error, he is too wary not to put forth his plans under the staunchest claims of primitive purity and with the strongest opposition to many of the peculiar and most glaring heresies of Rome, in order that the truth may slide away imperceptibly for want of a watchful discrimination and of a faithful resistance of the beginnings of error, and that a doctrine of inherent righteousness for justification may, by many covered approaches and glossed expressions, effect an unseen lodgment in its place, a lodgment which may be the more dangerous, because it may be attended with much that is true and lovely and of good report, as well in the personal character and

learning of its special, though unwary, advocates, as in the usefulness of some of their measures; it is because there is so much in the peculiarities of these times to expose the Protestant Church to a disintegration of its most precious doctrines; a special fondness, on the one hand, for the *practical*, as distinguished from the *doctrinal*, accompanied with a disproportionate tendency to the *active*, as distinguished from the *contemplative*, in religion; while, on the other hand, there is arising a strong re-action which, in some parts, is in danger of returning to the contemplative and the doctrinal, too much, by the way of the *mystical;* and thus of spreading a cloud, in which error may find a covert, and truth, confusion:*—these are some of the considerations, my Brethren, which now weigh upon my mind and induce me to believe that the course of remark with which the

* In a late number of the British Critic, we read that "in the present day, mistiness [qu. *mysticism*] is the mother of wisdom. You may hold the most fatal errors or the most utter extravagancies, if you hold them in a confused and *misty* way."

rest of this address will be occupied, may not be unseasonable, or without its benefits.

That I may stir up your minds by way of remembrance, in regard to those main points of the doctrine of Justification, on which a minister of Christ should study to be especially clear in his statements, strong in his proofs, and watchful against ignorances and perversions, I will occupy the remainder of this discourse in the setting forth of those particulars, as far as time will allow, and in exhibiting the doctrine of the Scriptures and of our Church in regard to them.

All-important, to the whole subject, is a distinct idea of the meaning and use of the term JUSTIFICATION. With this, therefore, let us begin.

When the Apostle declares that "by faith a man is JUSTIFIED," in what sense is that justification to be understood? The question is easily answered, but the whole subject materially depends on it.

Justification, in its most comprehensive sense, imports the making of a man *just* or *righteous*.

This must be done in one of two ways. It must be either by *a personal change in a man's moral nature*, or by *a relative change in his state*, as regards the sentence of the law of God. The former justification is opposed to unholiness; the latter to condemnation; the one takes away the indwelling of moral pollution; the other, the imputation of judicial guilt. If we understand Justification, in the first sense, as expressing the making a man righteous, "*by an infusion of righteousness*," as Romanism expresses it, we make it identical with *Sanctification*, and therefore, it is as gradual as the progress of personal holiness, and never complete till we are perfected in heaven. But how will that sense appear in such a passage as that wherein it is said: "*He that justifieth the wicked and he that condemneth the just, even they both are an abomination*

*to the Lord.** Not to speak of the evident opposition in this passage between the words *justify* and *condemn*, implying in both a *judicial* and not a *moral* change; how could it be *an abomination* to the Lord to justify the wicked, by *making* him personally holy, by an infusion of personal righteousness. But if we take Justification in the latter sense, as indicating a *relative* change, it is then *a term of law*, understood *judicially*, and expresses the act of God, in his character of Judge, deciding the case of one accused before him, and instead of condemning, *acquitting him;* instead of holding him guilty, *accounting him righteous*, so that he becomes the man of whom David speaks—the happy man "unto whom the Lord *imputeth no sin.*"

In relation to the former sense, there is not a place in Scripture wherein the word Justify, in any of its forms, is used, in reference to remission of sins, that can be so interpreted. As to the latter, the

* Prov. xvii; 15.

judicial sense, there are passages, very many, in which it can with no appearance of reason, be understood in any other.* This sense is specially manifest where *Justification* is spoken of as the opposite of *condemnation*. Take Rom. v; 18. "As by the offence of one, *judgment* came upon all men *to condemnation*; even so by the righteousness of one, the free gift came upon all men unto *justification* of life." Here, most evidently, Justification imports a *judicial clearing* from the imputation of guilt, in the precise sense and degree in which condemnation imports a *judicial fastening* of the imputation of guilt. The same appears in Rom. viii; 33. "*Who shall lay any thing to the charge of God's elect? It is God that* JUSTIFIETH; *who is he that* CONDEMNETH?" Here is the idea of a court, a tribunal, a person arraigned; the accuser is called; the whole is judicial; and if by the *condemnation*, spoken of, we

* See Job ix; 2, 3. Ps. cxliii; 2. Rom, iii; 8. Acts xiii; 39.

could understand an act of the Judge *making* the accused guilty by the infusion of *unrighteousness;* then also by the Justification, spoken of, we might understand an act of the Judge *making* the accused *just* by an infusion of *righteousness;* but if this interpretation would be absurd in the former case, so must it be in the latter, for the two must evidently be interpreted alike.*

But it is not necessary to go very particularly into the proof of the judicial sense of the word Justification in the Scriptures.† The great matter is to keep clear the essential difference between *Justification* and *Sanctification;* between the former, as opposed to the imputation

* For other examples of the opposition of Justification and Condemnation see Mat. xii; 37; Deut. xxv; 1: 1 Kings, viii; 32: 2 Chron. vi; 2 and 3. That this is the sense of the word in the Scriptures, especially in the N. T. is so obvious (says Bp. Bull) that he must be almost blind who does not perceive it: "*pæne cæcus est qui non videat.*" For the opinion of this learned writer at large, see his Harmonia Apostolica, Dissert. 1. c. 1.

† It is not a little remarkable that, even in the Council of Trent, the *judicial* sense of Justification, in opposition to the "*effective,*" was maintained by some leading characters. In an argument on this subject, in which it was maintained that whenever St. Paul speaks of justification he is to be understood "in an *effective* sense," i. e. as *making*, instead of '*accounting*" a man righteous, a great dispute arose be-

of guilt, and the latter, to the indwelling of unholiness; the former as a restoration to favour; the latter, to purity; this, as the act of God *within* us, changing *our moral character;* the other, as the act of God *without* us, changing our *relative state;* blessings inseparable indeed, but essentially distinct. "There be two kinds of Christian righteousness; (says Hookker) the one without us which we have by imputation; the other in us, which consisteth of Faith, Hope, Charity and other Christian virtues—God giveth us both the one justice and the other; the one by accepting us for righteous in Christ; the other by working Christian righteousness in us."

The evidence of St. Paul's Epistles, as to the use of the word Justify, is thus expressed by Bishop Barrow. "The purport of the reasoning, so often used,

tween Soto and Marinarus, a Carmelite; the latter maintaining that such an interpretation of St. Paul was "manifestly against the text, which maketh a *judicial process*, and saith that none can accuse or condemn God's elect, because God doth justify them: where the judicial words, to accuse and condemn, do shew that the word Justify, is judicial also." F. Paolo's Hist. 6. 2. p. 199.

(by St. Paul) doth imply that a man's justification signifieth his being accepted or approved as just, standing *rectus in curia*; being in God's esteem, and by his sentence, absolved from guilt and punishment;" "St. Paul expresseth justification as an act of *judgment* performed by God whereby he declareth his own righteousness or justice;" Rom iii; 24, 5, 6. "It cannot be understood for a constituting man intrinsically righteous, or infusing worthy qualities into him; but rather for an act of God terminated upon a man as altogether unworthy of God's love, *as impious, as an enemy, as a pure object of mercy;*" Rom. iv: 5; v; 10. "When it is said again and again, *that faith is imputed for righteousness*, it is plain enough that no other thing in man was required thereto; to say that he is thereby *sanctified*, or hath gracious habits infused, is uncouth and arbitrarious." "Justification and condemnation being both of them the acts of God and it being plain that God *condemning* doth

not infuse any inherent unrighteousness into man, neither doth He *justifying*, formally put any inherent righteousness into him."* In Bishop Beveridge, of most venerable memory, we thus read: "It is evident that the Holy Ghost useth this word Justification to signify a man's being accounted, or declared, not guilty of the faults he is charged with, but in that respect a just and righteous person, and that too before some Judge, who in our case is the supreme Judge of the world. And this is plainly the sense wherein our Church also useth the word in her articles; for the title of the XIth Article is thus: '*Of the Justification of Man;*' but the Article itself begins thus: 'We are accounted righteous before God,' &c.—which clearly shows that in her sense, to be justified is the same with being *accounted* righteous before God; which I therefore observe that you may not be mistaken in the sense of the word as it is used by the Church and by

* Barrow on Justification.

the Holy Ghost Himself in the Holy Scriptures, like those who confound Justification and Sanctification together, as if they were one and the same thing: although the Scriptures plainly distinguish them; Sanctification being God's act in us, whereby we are made righteous in ourselves; but Justification is God's act in Himself, whereby we are accounted righteous by him and shall be declared so at the judgment of the great day." *

Such then being the *judicial* or *forensic* sense in which man is said to be justified before God, a sense so essentially important to be kept distinctly in mind, that, as Bishop Andrews says, "we shall never take the state of the question aright unless we consider it in this view;" † and since a judicial process implies *a law*, according to which it is conducted, and a law requires, of course, *a perfect fulfilment* of its precepts, in other words, *a perfect righteousness*, be-

* Beveridge's Sermons No. 74.

† Sermons (Justification) fol. 725. Bp. Andrews is particularly strong in support of the *forensic* nature of our justification.

fore any can be justified by sentence of the Judge; the question occurs, *by what righteousness is a sinner to be justified before God?*

Brethren what do we teach, what must we teach on this subject? The Law of God is "holy, just and good;" it is as holy, just and good now, as in the beginning; requiring, as ever, a perfect fulfilment: So that, as St. James says, "he that offends in one point *is guilty of all*," and comes under the whole condemnation of a broken law. The figment of a mitigated law, a new law, called the gospel, requiring less than the perfect obedience of the old, and reduced into a nearer accommodation to our infirmities, that is to say, to *our corrupt and disobedient hearts*, is as much opposed to propriety of terms, as to scriptural verity.

The change wrought by the transition of man from under the covenant of works, to that of grace, is not a change from the requirement of a perfect fulfilment of the law for justification, to that of

an imperfect; for now as ever the righteousness for which alone we can be accounted righteous, must be *perfect*. Nothing less, *in a judicial sense*, can be righteousness. Inasmuch as we are accounted sinners, simply because we have transgressed the law, whether it be only once, or a thousand times; so we can be accounted righteous only when we may be regarded as having perfectly kept the law. "Nothing (says Bishop Hall) can formally make us just, but that which is perfect in itself. How can it give what it hath not?" "That is no righteousness, (says Bishop Hopkins) which doth not fully answer the law which is the rule of it; for the least defect destroys its nature and turns it into unrighteousness." Now the change wrought by the covenant of grace changes not the demand of the law except as it effects a transition from the requirement of a *personal fulfilment*, for justification, to that of *fulfilment by a surety*. "The obedience to the Law (says Bishop Reynolds)

is not removed, but the disobedience is pardoned and healed." The covenant of works demanded a *personal* righteousness, without spot or wrinkle. The covenant of grace provides that perfect righteousness in the person of a *representative*—"the Lord *our Righteousness;*" so that every believer is "*accepted in the beloved,*" as being "complete in him," and "may be called, (in the language of the Homily) a fulfiller of the Law." *

Now there are but two conceivable classes of justifying righteousness, viz: *Our own righteousness, and the righteousness of Christ.* These are continually distinguished in the Scriptures and set in direct and irreconcilable *opposition* to each other. Is one called "*the righteousness of law?*" the other is "*the righteousness of faith;*" † is the one called by St.

* The above view is evidently taught in the Homily of Salvation, not only in the passage quoted, but also where it is said that "in our justification, there is not only God's mercy and grace, but also his *justice*, which the Apostle calleth the justice of God; and it consisteth in paying our ransom and fulfilling of the law. And so the grace of God doth not shut out the justice of God in our justification; but only shutteth out the justice of man, that is to say, the justice of our works." Part I. See. Appendix A. † Rom. x; 5, 6.

Paul, our "*own righteousness?*" the other, he calls "the *righteousness of God.*" * Is one described as "*by the law?*" the other is "*without the law.*" † Is one "reckoned *to him that worketh?*" the other is "*to him that worketh not.*" ‡ Is the one "*of debt?*" the other is "*of grace.*" § Does the one give man "*whereof to glory*" because it is "*of works?*" the other "*excludes boasting,*" because it is "*of faith.*" ‖ Does St. Paul "count all things but loss that he may win Christ and be found in him?" He has no hope of succeeding till he has first laid aside *his own righteousness* as worthless and put on, in *its stead*, "the righteousness which is by the faith of Christ." ¶ In his view, these two cannot coalesce; cannot unite into one vesture; they are essentially inconsistent in the office of justification; so that if we trust in the one, we cannot

* Rom. x; 3.
† Gal. ii: 21; and Rom. iii; 21.
‡ Rom. iv; 4 and 5.
§ Rom. iv; 4 and 16.
‖ Rom. iv; 2; and iii; 27.
¶ Phil. iii; 9.

have the other; if we "go about to establish our own righteousness," it implies that we *have not submitted to, but rejected the righteousness of God.** Our justification must be either of grace exclusively, or of works exclusively. It cannot be of both, "*Not of works lest any man should boast.*" † "*If by grace, (says St. Paul) then it is no more of works, otherwise grace is no more grace.* But *if it be of works, then it is no more grace; otherwise work is no more work.*" ‡ "It is not grace any way, (says Augustine) if it be not free every way."

Now between one or the other of these rival hopes must every sinner choose. His choice of one is necessarily the rejection of the other.

I cannot suppose, my Brethren, that in a discourse addressed to such auditors, there is any need of maintaining that the righteousness of Christ, in his obedience and death, embraced by faith, excluding

* Rom. x; 3.
† Eph. ii; 9.
‡ Rom. xi; 6.

our own works and deservings entirely, is the only ground of a sinner's hope of Justification before God. But for a minister to know this, fully to believe it, and truly to preach it, is one thing; it is another thing to preach it so earnestly, so clearly, so frequently, with such discrimination, as that, in spite of the continually opposing ministry of self-righteousness, by all that is corrupt and deceitful in the human heart, his people shall be thoroughly furnished in the knowledge, and, as far as man can make them, in the heart-felt impression, of the utter worthlessness of their own "works and deservings," and thus armed against "the wiles of the devil," by whatever path he would allure their trust away from an exclusive reliance upon the accounted righteousness of Christ. Plain is the doctrine; but like the letters of the alphabet, it must run through all your preaching. It is one of those first principles of the doctrine of Christ, which we can never leave, till Satan is

cast down and death swallowed up in victory.*

I cannot refer you to any better human example as to *how* to set forth this humbling doctrine than the *standards* of our own Church. For an example of the spirit of self-abasement and renunciation before God to which you should strive to bring all committed to your charge, study the language of our Liturgy, especially the deeply penitential language of the communion-office. What confessions are there! what renunciations of all trust in our own righteousness! what exclusive looking unto Jesus! But apply to the Articles. Read the eleventh—"we are accounted righteous before God only for

* "The notion of human righteousness, (says Luther) or that of works, is so deeply rooted in men's hearts that they find it impossible to detach it from the righteousness of faith or grace. And no wonder; for I myself have found by numberless severe conflicts how arduous a thing it is, how purely it is a matter of divine gift to have the knowledge of the doctrine—that we are justified by grace, without works, that faith in Christ alone is the only righteousness of the saints—to have this knowledge rooted and turned into a principle in the soul." "I have myself taught this doctrine, for twenty years, and yet the old and tenacious mire clings to me, so that I find myself wanting to come to God, bringing something in my hand for which he should bestow his grace upon me." Letter to Justus Jonas, and Sermon on 1 Tim. i; 5—7.

the merit of our Lord and Saviour Jesus Christ, by faith, and "*not for our own works or deservings.*"

Now although our own works were the best that man ever performed, and our deservings greater than ever a sinner possessed, since the world began; though our inherent righteousness have been growing these hundred years, and be now laden beyond all example with holy fruits; or, to use the words of Bishop Hooper, "though a man burst his heart with contrition, believe that God is good a thousand times and burn in charity," * nevertheless *these are* "*our own works and deservings,*" and so are pronounced, in the Article, to have no part or lot in our justification.

But for greater plainness, the works of man are divided, in our Articles, into two classes:—*those done before, and those done after*, receiving the grace of God, i. e. Justification. Of the first, the twelfth Article declares that since "they

* Bishop Hooper on Justification.

proceed not of a lively faith in Jesus Christ, they are not pleasant to God," but "rather for that they are not done as God hath willed and commanded—they have the nature of sin;" so far therefore from deserving God's justification, they can only increase our condemnation. Of works done *after* we have received the grace of Christ; after the work of sanctification has been begun and advanced in us, so that we have an inherent righteousness, wrought in us by the spirit of God, the Church, so far from allowing these the least share in that *for which* we are accounted righteous before God, declares in her twelfth Article that such works cannot be the cause of our Justification, because "*they follow after it;*" cannot be co-workers with faith, in our Justification, because they are "*the fruits of faith,*" and though "pleasing and acceptable to God," *in Christ*, "cannot put away our sins and endure the severity of God's Judgment." But these declarations are greatly enlarged in the

Homily to which the eleventh Article refers us for a more extended declaration of our faith. There, the impossibility of our own works and deservings having any share in our justification is rested, as in St. Paul's Epistle, not so much upon the fact that all have sinned in *innumerable instances*, as upon the simple truth that they have *sinned;* that the Scriptures "include all under sin;" the extent or number of their sins not being treated as material to the argument. "Because (says the Homily) all men be sinners and offenders against God, and breakers of His Law and Commandments, therefore can no man, by his own acts, works, and deeds, seem they never so good, be justified and made righteous before God;" "Although we hear God's word and believe it; although we have faith, hope, charity, repentance, dread and fear of God within us, and do never so many good works thereunto, yet we must renounce the merits of all our said virtues of faith, hope, charity and our other vir-

tues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient and imperfect to deserve remission of our sins and our justification." The same Homily is full of passages of equal force and plainness to the same effect. I cannot refer you to a better human study.* Let us see, Brethren, that we come not short of these high examples of simplicity and godly sincerity, in our ministry, labouring with all earnestness and constancy to abase the pride of the human heart, to strip the sinner of all his secret pleas of works and merit—to bring him in guilty, only guilty and condemned, at the bar, as well of his own conscience, as of God his Judge. The way of the Lord, to the sinner's heart, is not prepared till every thought of any thing to make him meet to be received of Christ, or to receive grace through Christ, but perfect beggary and worthlessness, is cast out; till every imagination of any thing

* See Hooker's Discourse of Justification; § 7.

to make him acceptable to the Father, even after centuries of holy living, but the righteousness of Christ alone, is utterly cast down. Here then, my Brethren, is one of the chief and one of the longest and hardest works of our Ministry — to convince men of sin, to lead them to feel that they are shut up, as prisoners in bondage to the curse of a broken law, till they "win Christ and be found in him." "Why (says Usher) do so many find no savour in the gospel? Is it because there is no sweetness in it? No, it is because such have had no taste of the law, and of the spirit of bondage; they have not smarted, nor found a sense of the bitterness of sin, nor of that just punishment which is due unto the same." "Thus a king many times casts men in prison, suffers the sentence of condemnation to pass on them and perhaps orders them to be brought to the place of execution before he pardons them, and then mercy is mercy indeed. And so God deals with us. Many times he puts

his children in fear; shows them how much they owe him, how unable they are to pay, casts them into prison, and threatens condemnation in hell forever; after which when mercy comes to the soul, then it appears to be wonderful mercy indeed, even the riches of exceeding mercy." * So does God expect us, the ministers of his saving health, to deal with sinners. Our preaching must show them their ruin, their condemnation, their just exposure to the instant and eternal wrath of God; it must smite down their refuges of lies, silence their vain excuses, reduce them to the one confession of *guilty*, *undone*, *lost;* or it will fail of its first work, that of leading lost souls to Christ.

It is my firm belief that a very great cause of the little success of much of the preaching of Christ's ministers, in that great business of converting sinners and leading them to the refuge provided in the Lamb of God, is to be found in a

* Usher's Sermons.

want of a sufficiently distinct, pointed presentation, to the impenitent, of the naked truth, the whole, the awful truth, of the *present* condemnation, the present abiding under the wrath of God, of every one who hath not fled to Christ. There is a kind of ministry which preaches the truth indeed on this head, but the truth so enveloped in generalities, so buried in accompaniments, that while a mind awake to divine things can readily see it, the unconverted "hear indeed, but do not perceive." What the impenitent need is to see themselves *insulated* by the stern demands of a violated law; "*condemned already*," as really, though not as *irreversibly*, as if the judgment day were over; or to use the language of the Apostle, "*condemned unto sin*," surrounded, as by a wall of fire, with its penalties, and thus "*shut up unto the faith*" of Christ, as all their hope; so that the law shall be their "schoolmaster to bring them unto Christ that they may be justified by faith." This is what

Usher calls "*putting the point of God's sword to their very breasts.*" "The law (he says) must have this operation before a sinner comes to the throne of grace. None will fly to the city of refuge, till the avenger of blood be hard at his heels; nor any to Christ till he sees his want." "Where the law hath not wrought its convincing work with power upon the conscience, (says Bishop Hopkins) there the preaching of Christ will be altogether in vain." It is a great matter for a preacher of the gospel to attain to such clearness and directness and point in his preaching of the law, that, while fully displaying all that is encouraging and precious in the Gospel to the penitent, the naked sword of God's law is faithfully presented to all who are not "in Christ Jesus;" so that they who see at all cannot help perceiving that other refuge there is none save that "blessed hope," the perfect obedience, the atoning death, the present ever-living intercession of our Lord Jesus Christ.

My dear Brethren, how is it with us, as to this matter? Do we make it a main and constant object of our ministry to convince men of sin? Do we preach the law, the old, the perfect law, that which tolerates no imperfection—whose terms are "*do this and live*"—"*the ministry of condemnation*," that we may make straight the way for "*the ministration of righteousness*," "*to wit*, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them?" Do we strive after great plainness of speech on these points lest "ears that be dull of hearing" should not hear them, or "they that hear, should not perceive?" Do we expect any saving benefit from our ministry to the souls of our hearers, till by the Spirit of God, they are persuaded to come, as the lost and the beggared, with the *empty* hand of an imploring faith, to ask alms of Christ even *mercy to unrighteousness?* Besure we can build up no superstructure of piety, but as upon

hay and stubble, till we have first surely laid this foundation of rock.

But it is time to proceed to another main point of our duty, as preachers of God's righteousness for the reconciliation of the sinner. While we earnestly insist on the absolute insufficiency of our own works, or inwrought righteousness, to do any, *even the least*, part of our Justification; *what must we teach, as to that only and all-sufficient Righteousness by which we may be justified?*

I answer from the Word of God. "Be it known unto you, men and brethren, that through this man (Christ Jesus) is preached unto you forgiveness of sins; and by him all that believe, are justified from all things from which they could not be justified by the law of Moses."* But justified how? "*Justified freely by his grace*,"† answers St. Paul. But what grace? Is it by grace dwelling in us, under the form of personal holiness—

* Acts xiii; 38, 9.
† Rom. iii; 24.

inherent righteousness? Paul answers again. "Not having mine own righteousness, which is of the Law; but that which is *through the faith of Christ, the righteousness which is of God, by faith.*" * But how make this external righteousness available to our justification? St. Paul answers again. It is "the righteousness of God which is by the faith of Jesus Christ to *all them that believe.*" † "Not of works lest any man should boast." ‡ It is righteousness *imputed* to the believer. "Even as David describeth the blessedness of the man, to whom the Lord *imputeth* righteousness without works." § Thus "being justified *by faith*, we have peace with God through our Lord Jesus Christ." ‖ "There is now therefore no condemnation to them that are in Christ Jesus." ¶ This is the way of a sinner's justification, of which,

* Phil. iii; 9.
† Rom. iii; 22.
‡ Eph. ii; 9.
§ Rom. iv; 5, 6.
‖ Rom. v; 1.
¶ Rom. viii; 1.

says that holy man, Bishop Hall: "We bless God for so clear a light; and dare cast our souls upon this sure evidence of God, attended with the perpetual evidence of his ancient Church." "Christ's *imputed* justice apprehended by faith; (he continues) all antiquity is with us for this. A just volume would scarce contain the pregnant *testimonies of the Fathers to this purpose.*" * That this is none other than the doctrine of our Church is evident to all who know the strong language of her Articles and Homilies; she declares, in her eleventh Article, that "we are *accounted righteous* before God *only* for the merit of our Lord and Saviour Jesus Christ, *by faith*, and not for our own works or deservings. Wherefore that we are justified by *faith only*,

* Works, 8vo—vol. ix.; p. 239 and 244.

"That man is *justified by faith, without the works of the law*, was (says Bishop Horsley) the uniform doctrine of the first Reformers. It is a far more ancient doctrine. It was the doctrine of the whole College of Apostles. It is more ancient still: It was the doctrine of the Prophets. It is older than the Prophets: It was the religion of the Patriarchs. It is the very corner stone of the whole system of Redemption." Charge by Bishop Horsley.

is a most wholesome doctrine," &c. Let us mark the precision of this language. the righteousness which is by the faith of Christ, and *our own* righteousness are here, according to the example of St. Paul,* set in direct opposition; the words "*only for the merits of Christ*," being evidently the intended opposite of "*for our own works.*" The former excludes the latter. The two are incapable of standing together in this matter. Even faith viewed as it is a work of personal grace is excluded, and is considered only as an *instrument* of connection with Christ.† But such is the fulness of that *meritorious* cause, unto all who believe, that they are accounted *righteous;* in other words, righteousness is *accounted*

* Phil. iii; 9

† It is worthy of note how carefully the merely instrumental office of faith is exhibited in the Article; as appears more plainly in the Latin form, which is of equal authority with the English. "Tantum PROPTER meritum domini ac servatoris nostri Jesu Christi, PER fidem, non PROPTER opera et merita nostra, justi coram Deo reputamur. Quare sola fide, nos justificari, doctrina est saluberrima," &c.

What is meant by *sola fide*, is shown by the use of *per* with *fidem*, and *propter* with *meritum*, and its antithesis, *opera nostra.*

or *imputed* to them; righteousness as perfect, as the merits of our Redeemer, because of those merits, it consists; so that, to believers, God no more imputes sin, than if they had never sinned. And since this righteousness is *by faith*, without restriction of time or degree, it must be imputed as soon as faith begins; so that we no sooner believe in Jesus Christ than we are accounted righteous in him, and so are perfectly justified, and have entire peace with God.

But the Homily, to which the Article refers, is still more explicit. "Our justification doth come purely by the mere mercy of God, and of so great and free mercy, that whereas all the world was not able, of themselves, to pay any part towards their ransom, it pleased our Heavenly Father, of his infinite mercy, without any desert or deserving, to prepare for us the most precious jewels of Christ's body and blood; whereby our ransom might be fully paid, the law fulfilled, and his justice fully sanctified,

So that Christ is now the righteousness of all them that truly believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. *So that now in him and by him, every true christian may be called a fulfiller of the law.*" Mark the strength of these last words! They teach us that when it is said, in the Article, that by faith "we are accounted *righteous* before God," we are to understand no less than that whenever a sinner believes in the Lord Jesus Christ, though his sins be as scarlet, and as many as sands upon the sea shore, the righteousness of Christ is so perfectly "*made over to him*," that he stands, in Him, before God, as having nothing laid to his charge; his sins remembered no more; his justification as perfect as was that of Adam before he sinned, no more capable of being increased, than the righteousness of "the beloved" in whom he is accepted. This is the fulness of the glory of our redemption. "*It is finished.*" "He that be-

lieveth is justified from all things from which he could not be justified by the law of Moses." Therefore does St. Paul triumphantly exclaim: "Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth?" Such is the blessed doctrine which our Church most truly pronounces to be "*a most wholesome doctrine, and very full of comfort.*"

Brethren, I am free to say that if we preach the gospel of salvation in its fulness, and freeness, and preciousness, and glory, we must not fail to preach Justification in all this length and breadth and perfectness. I find not that our old and great divines had any hesitation in doing so. Witness Bishop Beveridge—speaking of our being in Christ, by faith, he says: "Then God looks upon us, not as in ourselves, but as members of that body whereof his Son is head, and *as partakers of all the merits of his life and death.* That most perfect obedience and righteousness which he performed to God for

us, *being made over to us and reckoned ours.* In which therefore we appear as Righteous before God and he is pleased to accept of us as much, as if we were perfectly so in ourselves, or *rather more. The righteousness which we have in Christ, being far greater than it was possible for us to have performed in our most perfect state.*" * There seems no room in this language for that *second Justification* of which some speak, or for any *increase of justification.* Still stronger, if possible, is Hooker. "By faith we are incorporated into Christ. Then although in ourselves we be altogether sinful and unrighteous, yet even the man which is impious in himself full of iniquity, full of sin; him being found in Christ, through faith, and having his sin remitted, through Repentance; him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereto by pardoning it and accepteth him in Jesus Christ, as per-

* Beveridge's Sermons; No. 54.

fectly righteous as if he had fulfilled all that was commanded in the law; shall I say more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say; but the Apostle saith 'God made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.' Such we are in the sight of God the Father, as is the very Son of God himself. Let it be counted folly, or frenzy, or fury, whatsoever, it is our comfort and our wisdom. We care for no knowledge in the world but this, that man hath sinned, and God hath suffered; that God hath made himself the Son of Man, and that men are made the righteousness of God." *

Thus much for the *perfectness* of our justification, upon the simple act of faith.

You perceive, Brethren, that I have freely used the word *imputed*, as applied to the righteousness of faith. I use it because it is the Scripture word. "Bles-

* Discourse of Justification; § vi.

sed is the man unto whom the Lord *imputeth* righteousness without works." It is used by our translators interchangably with "*reckoned*" and "*counted;*"—all these three words being employed for the same Greek word of St. Paul.* I understand by it, precisely what the Church means by the word, "*accounted*" in her eleventh Article. Righteousness *accounted* or *reckoned* to us, is righteousness *imputed.* So is the word used by our ancient divines. Witness the writer of the Article. Speaking of the consequences of a lively faith in Christ, says Cranmer: "Then God doth no more *impute* unto us our former sins; but he doth *impute* and *give* unto us the justice and righteousness of his Son Jesus Christ. And so we be *counted* righteous, for as much as no man dare accuse us for that sin for the which satisfaction is made by our Saviour Christ."† In explaining such a passage as that of ii. Cor. v; 21—

* Rom. iv.
† Cranmer's Catechism; (Redemption.)

"*He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him,*" I know of no more appropriate language than to say, of the first part, that it expresses the *imputation* of our sin to Christ; and of the second part, that it expresses the *imputation* of Christ's righteousness to us. In any other aspect, the verse is not intelligible. Thus says Bishop Hall, expounding that verse: "So were we made his righteousness, as he was made our sin. *Imputation* doeth both. It is that which enfeoffs our sins upon Christ and us in his righteousness. Scripture every where teacheth our perfect justification by the *imputed* righteousness of our Saviour, brought home to us by faith." *

I find no hesitation in such writers as Archbishops Cranmer and Usher; Bishops Hooper, Andrews, Hall, Davenant, Reynolds, Hopkins, Beveridge, the "judicious Hooker," &c., in speaking of the righteousness of Christ, as *imputed* to

* Works, 8vo—vol. ix.; pp. 242, 3.

the believer, and the sins of the believer, as *imputed* to Christ, and that, in the fullest sense of imputation. In addition to the evidence already given from Cranmer and Hall, the following from Archbishop Usher will suffice. "This is *imputative righteousness, as it is in the Articles of the Church of England.* That for the merits of Jesus Christ, God is well pleased with the obedience of his Son, both active and passive, as that he takes us to be in that state for his sake, as if we had all fulfilled his laws, and never broken them at any time, and as if we owed him not a farthing. And this kind of justification must of necessity be by imputation: why? because when a man hath committed a sin it cannot be undone again. The act passed cannot be revoked. How then can I be justified, the sin being past, and the nature of it still remaining? I say how can I be justified any other way than by imputation? This kind of justification which

consists in the remission of sins, cannot but be *imputative*." *

Now, my Brethren, if these views of the forensic nature, and the only meritorious cause of our justification, be scriptural, I see not the least room remaining for the idea that Justification is *progressive*, admits of increase, and that a sinner can be more and more justified. But if Justification be not entirely a Judicial, Imputative process; if it be, in part at least, the act of God *making* a sinner *personally* righteous by a substance of righteousness infused or implanted, then we can see how it may be progressive, and have, as Hooker describes such justification as having, "*its divers after meals*"—but only such justification.

"By faith we are incorporated into Christ." In other words, by faith we are "*in Christ Jesus*." A weak faith accomplishes this living union as *really*, though not with so much sensible consolation to the soul, as a stronger faith. But (says

* Usher's Sermons on Justification. See Appendix, B.

St. Paul) "there *is no condemnation* to them that are *in Christ Jesus*." * Now, condemnation is the precise opposite of Justification. Where one is not, the other must be. To impute sin, is to condemn; not to impute sin, is to justify. In precisely the same sense and degree, therefore, in which Justification is progressive, must Condemnation be also. If it be reasonable to speak of God's imputing sin only *partially*, so that a man shall be accounted as only *partly* a sinner, and *partly* not a sinner, then it is reasonable to speak of God's justifying but *partly*, or accounting a man, in a judicial sense, only partly righteous, partly condemned and partly justified, which would amount to being partly a child of God and partly a child of the devil; partly under penalty of the law, partly under grace. But Condemnation is not progressive, in any sense. It is perfect as soon as we sin. A thousand more sins will increase our penalty, but cannot increase the perfect-

* Rom. viii; 1.

ness of our condemnation. The *amount* of penalty depends on the *amount* of guilt. The perfectness of condemnation depends only on the *fact* of guilt. So in Justification. Christ's Righteousness is set in precise opposition to our sin. Justification depends upon our having that righteousness accounted to us, instead of our sin. It is faith which obtains that righteousness. "Being justified *by faith*, we have peace with God." As the first act of sin condemns perfectly, so, analagously, the first act of faith justifies perfectly. Subsequent acts of faith and stronger degrees thereof will increase our sense of consolation in Christ, and our confidence of the love of God, and our strength in every walk of godliness, and will multiply upon our souls, for present comfort and spiritual prosperity, all the recompense arising from such growth in grace; just as increase of guilt increases shame and penalty; but all this can no more acquire for us a more perfect justification than additional guilt

would obtain a more entire condemnation. Christ our Righteousness is our strong city—our City of Refuge;—once beyond the gates, the sinner is safe from the Avenger, whether he enter far within, or just cross the threshold.* Christ is the Ark. It mattered not in the days of Noah whether those who fled from the flood to the Ark, were possessed of a weak, or trembling faith; whether, during the awfulness of the deluge, they all felt assured of protection, or were some of them doubtful. Strong, or weak in faith, they had fled for refuge to the hope set before them. When the flood came they were found therein. It was enough. All, from the very instant of their entrance, were alike perfectly secure under the shadow of the Almighty. Continuing in the Ark, their safety admitted neither of increase nor diminution. So in Christ. He that wins Christ, and is found in him, is "complete in him." He may have entered the last

* See Leighton on 1 Peter, iii: 21.

hour, or the last century; he may have come doubting, or assured; his hand may have reached the refuge with a firm or a feeble grasp; he may have escaped out of the deepest mire of ungodliness, or from having been always "not far from the kingdom;"—but it altereth not; he is *in the Ark*. God hath shut him in. "Who shall lay any thing to his charge?" "It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather that is risen again—who also maketh intercession for us." *

Evidently, since the justification of any one who is "*in Christ Jesus*" is *judicial*, and by virtue of a righteousness not his own, except as it is "*accounted*" to him; whatever imperfection there may be in his justification must be ascribed to that *accounted* righteousness. The very nature of such imputation supposes that of the thing imputed, the whole is imputed. According to Hooker, "That

* See the comparison of the safety of those in Christ, to that of those in the Ark beautifully expressed in Leighton on 1 Peter, iii; 20.

wherein we are partakers of Jesus Christ *by imputation*, agreeth *equally* unto all that have it." In other words it is not as if some received more, others less. "Again, (he says) a deed must either not be imputed to any, but rest altogether in him whose it is; or if at all it be imputed, they which have it by imputation, must have it *whole*. So that *degrees* being neither in the personal presence of Christ, nor in the participation of those effects which are ours by *imputation* only; it resteth that we wholly apply them (degrees) to the participation of Christ's *infused grace*" i. e. the grace of sanctification.* Hence, justification can be imperfect, capable of increase or diminution only so far as the righteousness of Christ can be so, who is "the same yesterday, to-day, and forever."

We have not room to go any further into this part of our subject. It seems indeed to be necessarily settled by the *judicial* sense of Justification, and the

* Eccl. Pol., c. v., § 56.

excluding, from its ground-work, all inherent righteousness and resting entirely upon the perfect and external righteousness of Christ, accounted or imputed to every one that believeth. Where this is not distinctly seen, it would seem that there must be some confounding of righteousness *accounted* unto us through faith, with righteousness *wrought* in us by The Spirit; Justification, with Sanctification; deliverance from the condemnation of sin, with progressive emancipation from its indwelling power and pollution. The latter, in our Church, is said to "*follow after*" Justification. While, in the Church of Rome, it is made the basis of what they call the *second* Justification. It is therefore perfectly consistent for the Romanist to maintain Justification progressive, since that is progressive on which it rests. Thus do we find, in Hooker's account of "the maze which the Church of Rome doth cause her followers to tread," this *progressiveness* of Justification des-

cribed as part of "*the maze*," and a prominent characteristic of what he calls "*the mystery of the Man of Sin*." The grace or righteousness of Justification, he says, "they make capable of increase; as the body may be more and more warm, so the soul may be more and more justified, according as grace should be augmented. Unto such as have attained the first Justification, that is to say, the first receipt of Grace, it is applied further by good works, to the increase of former grace, which is the second Justification. If they work more and more, Grace doth more increase, and they are more and more justified." * In the decrees of the Council of Trent, it is given as one of the infallible determinations of the Romish Church, that "the just are more justified by observing the commandments of God and the Church;" and it was one of the doctrines of Protestantism, which the Canons of that Council condemned, that Justification

* Discourse of Justification; § v.

"is not increased by good works, but they are only its fruits." * But hear how the divines of our Church have asserted this feature of Protestant confession. Says Beveridge: "When God pardons any man's sins, he pardons *all his sins.* All his acts of grace are without exceptions, so that *all* our former sins shall be as if they never had been. Nay more than that too, whensoever God pardons our sins, he accepts our persons; so far from looking upon us as sinners, that *he accounts us Righteous.*" † Hear also how the learned Usher speaks. Speaking of imputed and inherent righteousness, he says: "The one receives degrees, the other not. As a man that is holy may be more holy; but imputed righteousness doth not more forgive one man than another. *Imputation is without augmentation or diminution.*" ‡ Hear also, Bishop Hopkins, of most venerable memory. "It is not said, he only,

* F. Paolo's Hist. Council of Trent.
† Sermons; No. 144.
‡ Usher's Sermons; No. xv.

whose faith is so strong as to overcome all temptations and all doubts and to flourish up to assurance, he only shall be saved; but whosoever *believes* shall be saved, though his faith be very weak and very wavering. And the reason of this is clear: for faith doth not save us as it is a sanctifying, but as it is a justifying grace. It justifies, as it entitles us to Christ's perfect righteousness. But a weak faith can make a full conveyance of the righteousness and merits of Christ as well as a strong faith; therefore the weakest faith of the most trembling and timorous Christian doth as firmly entitle him to heaven and glory, as the most strong and undaunted faith of the most assured Christian." *

But it is objected, if this be true, what need of an increasing faith? Why pray "Lord increase our faith?" I answer: "The more firm and lively the faith we have, the better and the more sincerely we work; the more unfeigned and faith-

* Bishop Hopkins on the Allsufficiency of Christ.

fully we renounce all confidence in ourselves." * I answer again: "The more faith, the more comfort. If thou hast a strong faith, thou wilt have a strong consolation. Thou mayest by thy weak faith, be healed of thy disease, yet by the weakness of thy faith, thou mayest want much of the strength of thy comfort; therefore thou must go from faith to faith; but know this, that a new-born child is not yet so strong as a man, yet he is as much alive as the strongest and tallest man." †

Brethren, let us not imagine that this doctrine of the instant and perfect justification of the sinner, the moment the hand of his faith but touches the skirt of the robe of our blessed Redeemer's righteousness, is a mere matter of empty speculation, unconnected with any of the precious hopes of the Christian, exercising no important bearing upon our views of the rich consolations of the gos-

* Jackson's Works; vol. 1, p. 758.
† Usher's Sermons; No. xvi.

pel. It seems to me to be connected in the most important sense with the very essence of the gospel, and the most vital part of the Christian's daily consolation in Christ. His whole ability to rejoice, in hope of the glory of God, as he is commanded to rejoice; his whole confidence of victory over "the strength" of sin, which is "the law," and over the terrors of death which are the thunders of the law; yea the glory of the redemption that is in Christ Jesus as a free redemption for the unworthiest, and a finished redemption for the neediest, and a perfect redemption, reaching to the uttermost of the sinner's guilt and helplessness and fears; all seem involved, in a very material degree, in this question. How can we understand the Article of our Church where it declares that the doctrine of Justification by faith only, "IS VERY FULL OF COMFORT," as well as "a most wholesome doctrine," on any other ground than that which we have exhibited? If the believer already jus-

tified by faith and at peace with God can be *more* justified; then his present justification is *imperfect*, and his peace is but partial. Since that imperfection cannot arise out of any thing defective in Christ; it only remains that he ascribe it to something defective in himself. He must ascribe it either to the defectiveness of his faith, or love, or something else, or all together. How is he to know when he may hope that this imperfection is so far removed that his peace with God is perfected? Is there any line, drawn by human or divine authority, by which he may know of a truth when his inherent graces are too imperfect for an entire justification, and when so well grown as to be capable of no increase of justification? The scheme in view, can pretend to no such line. Then there is never a time when a Christian can do else than conjecture, whether his peace is entirely made with God or not; whether his faith or other works be sufficient or not for a full deliverance from the

condemnation of the law. Thus must he be all his life "in bondage through fear of death." Thus, instead of being able to say, with Christians of old, "though now we see him not, yet believing we *rejoice*, with joy unspeakable, and full of glory," * he must leave out the last clause, and say, believing in him indeed, but knowing not that we have any reason to hope ever to be with him in glory. Instead of being able to say, with ancient saints, "We know not what we shall be, but this we *know;* that when He shall appear, we shall be like him, for we shall see him as he is;" "when Christ, who is our life, shall appear, then shall we also appear with him in glory;" † he must postpone such precious hopes, and decline such sweet rejoicings, as too "full of comfort" for his notion of justification by faith, and bid them wait till after death, when the fearful question shall be settled—the question, not of the

* 1 Pet. i; 8.
† 1 John iii, 2; and Col. iii; 4.

existence of a true faith, but of the sufficient progression of that and other qualities for his entire justification through Christ, and consequently his "title to the tree of life." * This does not seem like "the glorious liberty of the children of God," "wherewith Christ hath made them free." This does not sound like "*the confidence and the rejoicing of hope*," which we are to hold "fast" and "firm unto the end." † This, I cannot think, was St. Paul's consolation when he said for himself and other Christians, "we *know* that when our earthly house of this tabernacle shall be dissolved, we have a building of God—eternal in the heavens." ‡

The more a Christian grows in grace, the more deep becomes his sense of the sinfulness of sin, the more clearly does he see the imperfections of all his works and graces, the less is he able to take comfort from any thing in himself for

* Rom. viii; 21, and Gal. v; 1.
† Heb. iii; 6.
‡ 2 Cor. v; i.

peace with God, the more does he feel his dependence upon the perfect merits of Jesus Christ. Then if his justification depend for its perfectness upon any advanced degree of personal attainment in grace, as the more he grows in grace, the less will he think of his attainment, and the more will he count himself not to "have apprehended;" so the less will be his "confidence and rejoicing of hope unto the end." But "the path of the just is as the shining light that shineth *more and more* unto the perfect day." *

Brethren, we must be careful to deliver fully and faithfully "the whole counsel of God" as well in regard to the privileges of his people, as their duties. The Christian's helmet is "the hope of salvation." "The joy of the Lord is his strength." He runs the race with patience by "looking unto Jesus," the "*finisher*" as well as "author of our faith." His alacrity in duty; cheerfulness in trial; victory over the world, his

* Appendix; C.

shield, against the fiery darts of the wicked, are in his "looking for and hasting unto the glorious appearing of the great God and Saviour Jesus Christ." Our sense of the love of Christ to us, in providing a salvation so perfect and joyful, "*constraineth us* to live unto him." It is a great thing for a minister to give to the people of God their "portion in due season" of the quickening encouragements and joyful assurances of the Gospel. Study, Brethren, to attain to "the tongue of the learned," to know how to speak to all states of mind "a word in season;" and "the Lord give you understanding in all things."

We have not yet directed your attention particularly to the *nature* and *office* of *Faith* in the sinner's Justification. Our remaining time is very brief, but we cannot avoid a short notice of one point connected with that subject, as requiring our special care.

There is a mode of representing the office of faith, which, though found, not

unfrequently, where the true doctrine of Justification, in other respects, is, for the most part, distinctly preached, we are far from considering as involving a mere difference of expression. We refer to the representation of the office of faith, as if it were efficacious unto Justification, *not as a single act of the soul, by which we embrace Christ*, operating merely as the appointed *instrument* of participation in his righteousness and justifying only because it lays hold on that righteousness; but as efficacious, because it is "*the root of all Christian virtues*," * "the originating principle of love and every good work," and thus, in root and branch, the "*complex of Christianity*."

If this representation be correct, there is no propriety in saying that we are justified by *faith*, which there would not be

* Romanist writers speak of a "*fides formata*" or formed faith—that is a faith clothed in, or made perfect by, all the fruits it should produce, and so justifying by its fruitfulness. They say that when the Scriptures speak of justification by faith, they mean a faith not merely *working by love*, but formed *with* love, and availing *through* love, and, of course, through all that fulfilling of the law, of which love is the parent grace.

also in saying that we are justified by "love, joy, peace, long-suffering," &c., by all those virtues of godly living which are "the *fruits* of faith," and which "*follow after* Justification."

Now that the word faith is sometimes used in the Scriptures for the sum of Christianity, we freely grant; that Justifying Faith is indeed the root of all christian virtues, so that they "do all spring out *necessarily* of a true and lively faith," we consider a most necessary truth, exceedingly to be insisted on with every soul to whom the Gospel is preached. But that faith derives any of its justifying virtue from these fruits, which are not its life, but its evidences of life, we hold it of great importance to deny, and on the contrary, to maintain that, though *working by love*, as it must if living, faith is effectual for justification, simply as an act of embracing Christ, in all his offices, and benefits, and requirements, whereby the sinner lays hold of his promises and puts on the

garment of his justifying righteousness.* To some it may seem that the difference between these divergent views is too slight to be made of any importance. We apprehend, however, that it is the point of divergency where lies the unseen origin of those very errors which have for their legitimate issue, *when carried out*, nothing less than justification by *inherent*, and therefore by *our own*, righteousness.

Two ways may separate at so small an angle, that to some it may seem of little consequence which you choose; and for a long while, you may go on in one, without being very far separated from the other—but still they are getting

* "The word *Faith* (says Bishop Sanderson) *first* and most usually in the Apostolic writings, is used to signify that *Theological Virtue* or *gracious habit* whereby we embrace, with our minds and affections, the Lord Jesus Christ, as the alone Saviour of the world, casting ourselves wholly upon the mercy of God through his *merits* for remission, and everlasting salvation. It is that which is commonly called a *lively* or *justifying* faith: whereunto are ascribed in Holy Writ, those many gracious *effects* of *purifying the heart, adoption*, &c.—not as to their *proper* and *primary cause;* but as to the *instrument whereby we apprehend and apply Christ*, whose merits and Spirit are the true causes of all those blessed effects." Sermons: fol. p. 60.

wider apart, and if the lines be carried out, they will become separated by the breadth of the earth. So we think concerning the divergency above described. These two views of faith seem to begin their separation at an angle scarcely measurable. Many an eye would not detect it. But the angle is there nevertheless, and the minister, though he may never trouble his people with its measurement, should know the importance of accuracy there, and govern his views and language accordingly. Two minds, taking the two ways from this point, may long continue very near one another in doctrine, and spirit, and fellowship; and because the tendencies of the way that leads erroneously may never be carried out, they may never be parted any further assunder. But evil tendencies are not always in such good hands. Let the wrong way be *carried out*. The issue will be, as appeared at the Reformation, and as now appears in the true Protestant and the consistent

Romanist,—the two poles of doctrine, as far asunder as the North and South,—Justification by the *righteousness of Christ imputed*—Justification by *our own righteousness inherent.*

It behoves us to provide against the beginnings of evil, in a matter of such vital importance as the Justification of the sinner. The Reformers, whether in England, or the continent, were very far from regarding the difference alluded to as of little moment.* A very special care is manifest in our Articles and Homilies to guard well this easily overlooked opening for the introduction of error, as one which though of little appearance may become of momentous consequence.

First, we see this care in the wording of the Article on Justification, especially in the Latin original.†

The Homily referred to, by the Article itself, for fuller explanation, is singu-

* Appendix; D.
† See Note on page 75.

larly solicitous of precision on this point. "It is all one sentence (says the third Part of the Homily on Salvation) to say, Faith *without works*, and Faith *only*, doth justify us." And then, that we may know the meaning of the expression, *faith without works;* proceeds the Homily, "Faith doth directly send us to Christ for remission of sins; and by grace given us of God, we embrace the promise of God's mercy—which thing *none other of our virtues or works perfectly doth*, therefore the Scripture useth to say that *faith without works doth justify.*" Again; "Faith doth not shut out repentance, hope, love, dread and the fear of God to be joined with faith in every man that is justified; *but it shutteth them out from the office of justifying.* So that although they be all present together, *yet they justify not altogether.*" Again; "The true understanding of the doctrine, we be justified freely by faith without works, is not that this our own act to believe in Christ, or this our faith

in Christ which is in us, doth justify us and deserve our justification unto us—for that were to count ourselves to be justified by some act or virtue that is within ourselves—but, as St. John the Baptist, although he were never so virtuous and godly a man, yet in this matter of forgiving sin, he did put the people from him and appointed them unto Christ, saying—Behold, yonder is the Lamb of God, &c.:—even so, as great and as godly a virtue as the lively faith is, yet it putteth us from itself and remitteth or appointeth us unto Christ. So that our faith in Christ, as it were, saith unto us: It is not I that take away your sins, but it is Christ only; and to him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts and works, and only putting your trust in Christ."* No language could more forcibly express the merely *instrumental* office of faith in our justification; or that "by faith *only*" is not

* Homily on Salvation; P. ii.

meant a faith which is *alone* in respect to the connexion and company of good works, *as its fruits;* but *alone*, in respect to them, in *its office of justifying;*— a faith which indeed "worketh by love," and is followed by all good works, as of necessarry production, but, makes no use of any of them in aid of its justifying efficacy; that all such fruits of faith *follow after*, instead of *co-operating* unto Justification; that even faith justifies not, under its character as a *work* of obedience, one of the fruits of the spirit, but simply "under that relative office of receiving and applying Christ," the hand that takes of the righteousness of Christ and appropriates it unto us, while laying our sins on the head of that wonderful sacrifice; a hand without price, without desert, a sinful, as well as empty hand, meriting to be smitten dead for its own defects and the sinfulness of him whose hand it is, while, as God's appointed means, it *puts on Christ* and clothes the sinner in His righteousness. "It is a

childish objection (says Hooker) wherewith, in the matter of Justification, men do please themselves, exclaiming that we tread all christian virtues under our feet and require nothing but faith, because we teach that faith alone justifieth. Whereas by this speech we never meant to exclude either hope or charity from being always joined, as inseparable mates with faith in the man that is justified; or works as being added as necessary duties, required at the hands of every justified man. But to show, that faith *is the only hand, which putteth on Christ for justification;* and Christ the only garment, which, being so put on, covereth the shame of our polluted natures." "Faith alone justifies; (says Chillingworth) but not faith which is alone."

The representation of Justifying Faith by the figure of a *hand,* putting on the righteousness of Christ, or of an eye looking unto Christ crucified, as the dying Israelites beheld the brazen serpent, is exceedingly common in our

ancient divines.* The following example will suffice. "In the point of acceptation (says Usher) God hath given this poor virtue of faith a name above all names. Faith indeed, as it is a virtue, is poor and mean, and comes far short of love; and therefore, by the Apostle, love is many degrees preferred before faith, because love fills the heart; but faith is but *a bare hand.* It lets all things fall, that it may fill itself with Christ. Nothing is required but a bare empty hand, which hath nothing to bring with it, though it be ever so weak, yet if it have a hand to receive, it is alike precious faith, *that of the purest believer, and the greatest saint.*" "The well is deep and this is the bucket with which we

* In the Catechism called King Edward the Sixth, faith is the hand "which only taketh hold on the righteousness that is in Christ Jesus;" Cranmer speaks of it as that by which we are "*planted in Christ.*" Rom. vi; 5. With Bishop Andrews, it sometimes is "*the eye of the mind*" looking unto Jesus on the cross; elsewhere, *the hand with which we "touch Christ,"* as the woman touched his garment, or by which we "*take hold of*" and "*apprehend*" Christ. See Bishop Andrews' Sermons, pp. 3; 222 and 4; 242 and 3; 367. With Hooker, the same expressions are notorious. In the works of Hall, Usher, Reynolds, Davenant, Hopkins, and Beveridge, they are very common.

must draw. *This is the hand by which we must put on Christ.*" *

The views expressed, in such authorities as those we have cited, as to the instrumental office of faith in Justification, are derived directly from those portions of Scripture in which faith is spoken of in its relations to Christ as he is "made unto us of God—*righteousness;*" or as he is "the Lord our righteousness;" such, for example, as those passages in which the sinner is represented as *receiving* Christ, by faith; † and those in which *believing* in him is used synonimously with "*coming*" unto him,‡ or as a *taking refuge* in him, or fleeing unto

* Usher's Sermons, No. xii. The writer knows not a better answer to the objection that Faith, when thus distinguished, to the exclusion of all other graces, in Justification, is not where St. Paul places it, when he says "*now abideth Faith, Hope, Love, but the greatest of these is Love,*" than the homely language of good old Bishop Latimer—"though love be the chiefest, yet we must not attribute unto her, the office which pertaineth unto faith only. Like as I cannot say, 'The Mayor of Stamford must make me a pair of shoes because he is a greater man than the shoemaker is.' For the Mayor, though he be the greater man, yet it is not his office to make shoes: *so though love be greater, yet it is not her office to save.*"

† John 1: 12. Col. ii; 6.

‡ John vi; 35.

him for refuge.* More especially are such views sustained by the sacrificial types of the Mosaic law, as in the striking of the blood of the Paschal lamb upon the door-posts of the Israelites; confessedly typical of the application, by *faith*, of the blood of Christ to our souls: also in the manner of laying the sins of the people on the scapegoat, by *laying the hand on the head of the animal and making confession of sin;* an acknowledged and most conspicuous type of Christ as our righteousness, and illustration of the faith by which we are made partakers of him.†

But the remarkable allusion of the Saviour to the brazen serpent as a type of his own *lifting up* on the cross for the sins of the world, most undeniably teaches that, as the dying Israelites *looked* upon that sign, lifted up on high, for the remedy of their wounds, and were healed, because they *looked*: So the perishing sin-

* Heb. vi; 11.
† See Beveridge's Sermons, No. 69.

ner is to partake of the saving mercies of Christ by a faith that shall *look* unto Him, on the cross, as all his righteousness. Thus faith is the *eye* that "beholds the Lamb of God"—as well as the *hand* that "lays hold on the hope set before us." This figure of the brazen serpent is more frequently employed perhaps than any other, by our ancient divines, as a representation of faith, and is very conspicuous in the Homilies of our Church.*

And now, my dear Brethren, I beg to say a few words, in conclusion, concerning the "fruits of faith which follow after Justification," that life of holy obedience,

* See it well carried out in Bishop Hooper on Justification.

In the second book of Homilies, we read: "You have heard the *means* whereby we must apply the fruits and merits of Christ's death unto us, so that it may work the salvation of our souls: namely, a sure, steadfast and grounded faith. For as all they who beheld steadfastly the brazen serpent were healed and delivered at the very sight thereof—even so, all they which behold Christ crucified with a true and lively faith, shall undoubtedly be delivered from the grievous wounds of the soul, be they never so deadly or so many in number." Homily on the Passion; Part ii.

On the nature and office of Justifying Faith, see Bishop Hopkins' Works, 8vo. vol. ii, p. 388. Bishop Reynolds' Works, p. 184. Bishop Beveridge's Sermons, No. 134 and 135. Works of Thomas Scott, vol. vii.

without which we can no more see the Lord, than we could see Him without a living, holy faith.

That the doctrine of Justification, which we have delivered, when unreservedly preached, is liable to be abused by those who are ever ready to draw encouragements to continuance in impenitence, from the mercies of God, cannot be questioned. "It is impossible to preach the gospel, but that a carnal and sinful heart may wrest it so as to suck poison, instead of honey from it; such being apt to take all occasions of turning the grace of God into wantonness. And therefore the Apostle himself, when he treated upon this subject, even our Justification by faith in Christ, was still forced to prevent this object by a peremptory denial of the consequence." * Precisely the evils which by many are supposed to result from the unreserved exhibition of this doctrine, were laid to the charge of the same, as

* Beveridge's Sermons; 134.

preached by St. Paul. He denied the charge, but not the doctrine. He denied that the accuser had rightly interpreted its proper inferences and effects; but persisted, through evil report and good, in preaching still the same doctrine. The abuses were of man's corruption; the doctrine was of God's wisdom, and grace, and holiness. He might as well have ceased to declare the plenteous goodness—the wonderful long-suffering—the infinite mercy of God: For out of all is extracted, by the subtle devices of human depravity, the very poison that makes men sleep so securely in their sins. But while we must faithfully imitate the example of St. Paul, in suffering no consideration to prevent us from assigning to this doctrine a most prominent place in our ministry, as emphatically "the word of reconciliation" which, as Ambassadors of Christ, we are to proclaim to all people; we are bound, like St. Paul, to see to it, most anxiously, not only that it be so delivered as to be

as much as possible protected from misunderstandings and perversions, but so also that it may be productive, through the Spirit of Christ, of true holiness of heart and life in those who profess to embrace it. We must take care that in our own hearts, in all our words, we do manifestly insist, as zealously, and with as much sense of necessity, upon personal holiness, to make us "*meet*," as upon a justifying righteousness, not personal, to give us a *title*, "to be partakers with the saints in light." Justification, by faith without works, is no more to be preached than sanctification, which embraces faith and all good works. The righteousness of Christ, imputed, is one part of salvation. It delivers us from the *condemnation* of sin. The righteousness of Christ, dwelling in us, by His Spirit, is another, and equally important part of our salvation. It delivers us from the *dominion* of sin. "We are far from that libertinism to conclude, that because Christ hath obeyed the whole

law for us therefore we are exempted from obedience. He hath done for us whatever was required in order to *merit and satisfaction;* yet he hath not done for us whatever was required in order to *obedience and a holy conversation;* he hath done the work of a Mediator and Redeemer; yet he never did the work of a sinner, that stood in need of a Redeemer, so as to excuse him from it. And, therefore, though men may be justified by a surety, yet they cannot be sanctified by a surety; but still holiness, obedience, and good works, must be *personal* and not *imputative.*" * Christ

* Bishop Hopkins' Works, 8 vo., vol. 11, p. 394.

"Although it hath pleased the great God, of his infinite mercy, in the covenant of *grace*, to entail justification upon our faith in his promises only, and not upon obedience to his precepts, as he had in the covenant of *works* entailed it, upon obedience to his precepts and not upon faith in his promises only; yet it doth not follow that we are freed more from obedience now, than we were before. No: but as when we were to be justified by our works, we were then bound to believe as well as to obey, though we were to be justified by our obedience, and not by our faith; so now we are to be justified by faith, we are still bound to obey as well as to believe, though we are justified by our faith only, and not by our obedience. So that though our justification doth pardon the sins we have committed heretofore, yet it does not give us liberty to commit sin hereafter. No: but now we are justified by faith without works, we are bound as

is become the Author of eternal salvation unto all them *that obey him.*" His people must be "a peculiar people,—a holy nation,—purified unto himself—zealous of good works." St. Paul preached that we are saved "by *grace through faith, not of works,*" but not without immediately adding that we are "created in Christ Jesus *unto good works,* which God hath ordained that we should

much to obey, as if we were justified by works without faith. And the reason is, because, though we be justified by faith only, and not by works, yet we cannot be justified by such a faith as is without works. As works without faith cannot justify us; so neither can faith without works; not because works help to justify us with faith, but because faith is no justifying faith without works; or rather because we can have no such true and lively faith, as can justify us without works, but we shall necessarily also have works accompanying our faith. Though still it is not by our works that accompany our faith, but our faith only that is accompanied by our works, that we are accounted righteous before God."—*Beveridge on Article* xii.

"If faith in Christ be considered a reliance on him for salvation *from future punishment*, without heartily seeking to him for deliverance from *sin* and from this present evil world, or falling in with the whole design of his coming in the flesh; no man is or can be warranted *thus* to believe on him: for this is a mere selfish desire, and presumptuous confidence of escaping misery and obtaining happiness, without the least real understanding of the nature, or value for, the blessings of that holy salvation which the Scriptures propose to us. For in fact, it is nothing better than the cry of the evil spirits, when they besought Christ not to torment them; except as these too well knew God's purposes to expect final impunity."—*Thos. Scott's Treatise on the Warrant and Nature of Faith.*

walk in them." "Herein, (said the Lord,) is my Father glorified that ye bring forth *much fruit*, so shall ye be my disciples."

Brethren, we come far short of the spirit of our ministry, if our hearts be not intently fixed upon the promotion of personal holiness in the lives of our people; we fail entirely in the effect of our ministry if our doctrine be not successful in securing it. But how is this blessed result to be secured? How shall we preach the way of a sinner's Justification by faith, so as the most successfully to promote in him "the sanctification of the Spirit unto obedience?"

I answer, not by any *reserve*, on the subject of Justification, exhibiting that doctrine only partially and fearfully, in reduced terms, and in a background position, as if afraid of the fulness in which the Scriptures declare it to all who read or hear them. Reserve here, is reserve in preaching "Christ, and him crucified." Our grand message, every

where, is:—"Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sin: and by him all that believe are justified from all things from which they could not be justified by the law of Moses." * St. Paul waited not till men were well initiated into christian mysteries, before he unveiled the grand subject of atonement and justification through the blood of Christ. No—the gospel plan of promoting sanctification is just the opposite of holding in obscurity any feature of the doctrine of Justification. It is simply to preach that doctrine most fully, in all its principles and connexions; in all its grace, and all its works; in its utmost plainness and simplicity; so that whatever leads to it, whatever is contained in it, and whatever legitimately results from it, whether it be sin and condemnation, as needing an imputed righteousness; the love of God, as providing that righteousness in his

* Acts, xiii.

only begotten Son; the blessed Redeemer, as offering up himself a sacrifice to obtain it; faith, as embracing it freely; hope, as resting upon it joyfully; the promises, as assuring the believer perfectly; the sacraments, as signing and sealing them effectually to those who duly receive them; a new heart, as the essential companion of a living faith; unreserved obedience, as the necessary expression of a new heart; obedience springing from the love of God, in Christ; keeping its eye of faith, for motive, strength and acceptance, upon the cross, and embracing in its walk, all departments of duty; all this, as coming legitimately within the embrace of the full preaching of Justification by faith, is the way to promote, through the effectual working of the Spirit of God upon the conscience and heart of the sinner, *his sanctification through the truth.*

We cannot preach the righteousness of Christ, for Justification, with any propriety, unless, as the first thing, to show

the sinner's need thereof, we preach the righteousness of the law in the condemnation of every soul that sinneth. No more can we preach the righteousness of Christ, for justification, with any justice, unless, beside its need and nature, we preach its fruits, and trace them out in all their branches, and show how they all spring out only and necessarily of a true and lively faith. Thus does the doctrine of faith embrace, in one hand, the righteousness of the law in the condemnation of the sinner, bringing him to Christ that he may be justified by faith," and in the other, that same righteousness, in the sanctification of the believer, witnessing that he is in Christ, and is justified by faith.

Does St. Paul describe the blessedness of those "who are in Christ Jesus"—witnessing that "to them there is no condemnation?" He adds immediately —"*who walk not after the flesh, but after the spirit,*" thus insisting on the essential connexion between a justifying faith and

a spiritual life. Let this text be carried out by the preacher. Let him show how Christ, if ever "made unto us, of God, by imputation, *righteousness*," must also be made unto us, by the indwelling of His Spirit, *sanctification;* both equally, though differently, necessary for final redemption; both equally, though differently, derived from Christ, through his obedience unto death; both obtained by the same faith, at the same time; distinct in office, but, like the water and the blood from the side of the Lamb of God, inseparable; so that by the blessed union of justification and holiness, peace and purity, in all the way of the believer, he may be complete in Christ. Let the preacher dwell minutely upon the *developments*, as well as the principle, of personal sanctification. The planting of the root of faith does not supersede the necessity of training and pruning the branches of obedience. It follows not in this husbandry, any more than in any other, that if the root be good, the

branches will all take, of themselves, precisely the right direction. We must copy the ministry of the Apostles in the minute tracing out of the fruits of faith in all the ways of holy living—in the affections, desires, tempers, habits, conversation, and all relative duties.* To expect the *issues* of life without seeing to the indwelling of the *principle* of life, is an error only next worse to that of being content with the latter, without attending carefully to all its processes in the former. Parental care is not satisfied when the child is evidently governed by a filial love. It brings line, upon line, to guide, instruct, admonish, remind, and exhort that love. So is "the nurture and admonition" by which the minister must seek to lead out the great principle of "faith that worketh by love"—bringing the various and minute applications of that love, "seasonably to the remembrance" of the believer, holding up con-

* See examples in Rom. xii and xiii; 1 Cor. xiii; Eph. v and vi; Phil. iv; Col. iii; 1 Thess. iv and v; 1 Tim. v and vi; Heb. xii and xiii; James, passim. &c.

tinually to an eye, prone to dullness, and a heart, prone to negligence, the *law;* the *precept* of holiness, "as it is in Jesus," commended by his authority, illustrated in his example, expounded in his word, enforced by his love, and fulfilled in us by the indwelling of His Spirit. If we have it not to urge, as a motive to obedience, that it will obtain or promote the sinner's justification, what matters it? We have it to urge, that without obedience, there can be neither the living faith that justifies, nor the true holiness that makes us meet for the presence of God; we have the *duty* also, as well as the necessity of unreserved obedience, to urge upon the heart and conscience, with just as much authority as if works, instead of faith, were the only way of Justification; we have more; we have also the love of God in Christ, preparing for our ruined souls, his only begotten Son to be the sacrifice for our sins, and the amazing love of Christ, bringing him to be obedient unto the

death of the cross for us miserable sinners. And thence, from his agony and bloody sweat, his cross and passion, springs the constraining motive to a diligent, devoted, cheerful, filial, zealous obedience, in all things. "The love of Christ constraineth us," said Christians of old, "because we thus judge that if one died for all, then were all dead, and that he died for all, that they which live should live not unto themselves, but unto Him that died for them and rose again." * Here is love *fulfilling the law*, banishing the living unto ourselves; substituting devotedness to Christ; discerning its conclusive reason, obtaining its all-powerful motive by the eye of faith which beholds the love of Christ dying for the ungodly, and thence begins immediately to *work by love*, and keep his commandments.

Such is the inseparable connection between the *faith* which looks unto Jesus and justifies the soul, through a right-

* 2 Cor. v; 14, 15.

ousness imputed, and the *love* that equally looks unto Jesus and bears witness to the living power of that faith and glorifies God, by a righteousness, personal and inherent, doing whatsoever he hath commanded.*

And, now, my beloved Brethren, seeing what infinitely momentous truth is entrusted to our stewardship; what eminent wisdom, and faithfulness, and carefulness, are necessary that we may be "good stewards of the manifold grace of God," and how utterly impossible it is that, by our own strength or guidance, we should fulfil our solemn charge; let us most diligently study, most carefully watch, most earnestly strive, and most fervently pray that, as wise master-builders, we may be enabled through the Spirit of the Lord "working in us mightily," to make full proof our ministry, to the edification of the Church, the saving of souls, and the glory of God.—*Amen.*

* See Treatises by Thos. Scott, on Repentance, the Nature and Office of Faith, and Growth in Grace, (Works, vol. vii,) for an edifying discussion of these subjects.

APPENDIX.

A.

A Mitigated Law—page 58.

There is a scheme which maintains that instead of the old law, which required perfect obedience, the gospel has put us under a new law, which only requires a sincere, though *imperfect* obedience, in accommodation to our infirmities; and that Christ died to atone for the imperfections of such obedience, that it might be accepted as if it were perfect. But we would ask, what kind of a law is that which does not *require* obedience to all its *requirements?* If any part is not required to be kept, is that properly *law?* Can any one define *how far* that new law requires obedience, and how much of it need not be obeyed? Or is the measure of imperfection left for each of us to fix according to his own bias and wisdom? But again: If Christ died to atone for the imperfections of our obedience, what law have these imperfections violated, for "*sin is the transgression of law?*" They cannot have violated this new law, for that only requires an imperfect obedience; and the old law they cannot have broken, for that, according to this scheme, is abrogated. And if these imperfections have vio-

lated no law, old or new, how are they sinful, how are they imperfections, how do they need the atonement of Christ? It is maintained that the old law was abrogated because it would be unjust to require of us what, in our present, fallen state, we have no ability to fulfil; and that Christ died to satisfy the law, so that we being delivered from its obligations, might be placed under another, adapted to our infirmities, which should require only imperfect obedience. Then again we ask why should Christ die that we might come under the new law, when, according to the above view, it would have been unjust to require obedience to the old and stricter law? Why must the Saviour die that we might not be bound to a law, to which it would be injustice to hold us, whether he died or not? How different all this from the doctrine of our Homilies—which represent all men as bound to the fulfilment of the whole of God's Law; as incapable of justification by their own works, because they have all broken that Law; (how break it if not under it?) that Christ has "paid their ransom by his death, and for them fulfilled the law in his life, so that now, in him, and by him, every true Christian man may be called *a fulfiller of the Law.*"—Homily of Salvation, P. 1.

The writer would take this opportunity of commending, to the studious reader, Bishop Reynolds' Treatises *on Sin;* on *the Law;* on *the Life of Christ;* (*in the soul of the believer*) Bishop Hopkins' Discourses *on the Law*, and *on the Doctrine of the*

Two Covenants; and Simeon on the *Law and the Gospel.*

Since the subject of the above remarks is so evidently important to clear views of Justification, the writer would request particular attention to the following passages from Bishops Beveridge and Hopkins, two great contemporaneous lights in the latter part of the seventeenth century.

Bishop Beveridge—"I cannot look upon Christ as having made full satisfaction to God's Justice for me, unless he had performed the *obedience* I owe to God's laws, as well as borne the *punishment* that is due to my sins; for though he should have borne my sins, I cannot see how that could denominate me righteous or obedient to the law, so as to entitle me to eternal life, according to the old law—"*Do this and live*"—which old covenant *is not disannulled or abrogated by the covenant of grace*, but rather established, Romans iii, 31, especially as to the obedience it requires from us in order to the life it promiseth; otherwise the laws of God would be mutable, and so come short of the laws of the very Medes and Persians, which altered not. *Obedience, therefore, is as strictly required under the New, as it was under the Old Testament;* but with this difference;—there, obedience *in our own persons* was required, as absolutely necessary; here obedience *in our Surety* is accepted as completely sufficient."—*Private Thoughts, Art.* viii.

Bishop Hopkins—"If it be objected that the

Rule of our Righteousness is not the Law of Works, but the Law of Faith: that the Covenant of Works is abolished, and that of Grace succeeds in the place thereof, which requires faith, repentance, and sincere obedience, as the conditions of our justification; and that these are now the Righteousness by which we are justified; I answer:

"*That the Covenant of Works is only so far forth repealed and abrogated, as it did require a Personal Righteousness to our Justification; but it is not repealed, as it did require a Perfect Righteousness.*

"God did never so far disannul the Covenant of Works, that, whether or no, his Law were obeyed, or his Justice satisfied, yet we should be accounted righteous: but, it is only thus far repealed by the Covenant of Grace, that, though we cannot perfectly obey nor fully satisfy in our own persons, yet we may be pardoned and accepted through the satisfaction and obedience of our Surety. So that, even now, under the Covenant of Grace, no righteousness can avail to our Justification, but what, for the matter of it, is perfectly conformable to the Law of Works. And, when we say that the Covenant of Works is abrogated, and that we are not to expect Justification according to that Covenant, the meaning is not, that the matter of that covenant is repealed, but only the personal obligation relaxed: for, still, it is the righteousness of the Law which justifies us, though performed by another. And, therefore, in this sense, whosoever are justified, it is according to the Covenant

of works: that is, it is by that righteousness, which for the substance and matter of it, this covenant did require.

"For the proof of this, which is of very great moment for the clearing the doctrine of Justification, consider,

"1. That there can be no sufficient reason given why our Saviour should suffer the penalty, who never transgressed the precepts of the Law, unless it be that his sufferings might be our satisfaction.

"Consequently, if Christ died for us, only to satisfy divine justice in our stead, and as our Surety, it must necessarily follow, that this his death is our righteousness of Satisfaction, according to the Law and Covenant of Works.

"2. That Law, according to the letter of which the far greater part of the world shall be judged, cannot be an abrogated, a repealed law.

"But, though true believers shall indeed be judged only according to the favourable construction of the Law of Works, which is the accepting the righteousness of their Surety for their own; yet all the rest of the world (and how vast a number is it!) shall be juged according to the strict letter of the Covenant of Works, and must either stand or fall, according to the sentence of it: they must either produce a perfect sinless righteousness, wrought out personally by themselves; or else suffer the vengeance of eternal death. Indeed, all men, at the Last Day, shall be judged by the Covenant of Works: and, when they shall stand

before the tribunal of God, this Law will be then produced, and every man's title tried by it; and whoever cannot plead a righteousness conformable to the tenor and import of it, must expect nothing else but the execution of the punishment threatened. The righteousness of Christ will be the believer's plea; and accepted, because it fully answers the matter of the Law. The rest of the world can produce no righteousness of their own, *for all have sinned;* nor can they plead this of Christ, because they have no faith, which alone can give this title and convey it to them: so that their case is desperate, their doom certain, and their punishment remediless and insupportable; and this, according to the tenor of the Covenant of Works, *Do this or Suffer this*, by which God will proceed in judging of the world.

"Consider, again,

"3. That the matter and substance of the Covenant of Works is nothing else but the Moral Law, (as I shewed before) the law of holiness and obedience: the obligation of which continues still upon us; and the least transgression of which is threatened with death and condemnation.

" 'What, then, doth God speak contradictions? and, in the law of Works, tell us he will punish every transgressor; and, in the Law of Faith, tell us he will not punish every transgressor?' No, certainly; his truth and his justice are immutable; and, what he has once spoken with his mouth, he will fulfil with his hand. And his veracity is

obliged to punish every offender; for God can be no more false in his threatenings, than in his promises: and, therefore, he punisheth those whom he pardons, or else he could not pardon. He pardons their Persons, according to his Covenant of Grace: he punisheth their Surety, according to his Covenant of Works: which, in a forensic sense, being the punishment of them, they have in him made a satisfaction to the justice of God, and thereby have obtained a righteousness according to the terms of the Covenant of Works.

"I have the longer insisted on this Sixth Position, because it is the very critical point of the doctrine of Justification, and the very hinge upon which all the controversies concerning it do turn." —*Works, vol.* ii, *pp.* 317,—320.

B.

Imputed Righteousness—page 84.

The sense in which Imputation of Righteousness is held in the Articles and Homilies, and by a glorious company of learned and godly divines, of our Church, is simply that of *setting down to the personal account of the believing sinner, who has no righteousness of his own to plead, before his Judge, all that Christ, as his Surety, has done and suffered in his stead.* It is the setting down, or accounting, of righteousness to the believer, in reference to the charge of guilt before God, as

Judge; and has no reference to the *making* of the believer *personally holy.* It constitutes the believer *forensically* righteous—so that there remains no condemnation for him; it does not make him *personally* righteous, so that the law has no claim upon his strict obedience. In what respect the righteousness of Christ is imputed to us, appears, from considering in what respect our sin was imputed to Christ. The sense of the Church is thus explained by Bishop Beveridge *on the eleventh Article;* where, having quoted the text which speaks of Christ as *having been "made sin for us, that we might be made the righteousness of God in him,"* (2 Cor. v, 21) he says: "How was Christ made sin for us? Not by our sins *inherent* in him, that is horrid blasphemy; but by our sins imputed to him, that is true divinity. And as he was made sin for us, not by the inhesion of our sins in him, but by the imputation of our sins to him; so we are made the righteousness of God in him, by the imputation of his righteousness to us, not by the inhesion of his righteousness in us. He was accounted as a sinner, and therefore punished for us; we are accounted as righteous, and therefore glorified in him. He was accounted as a sinner, for us, and therefore he was condemned, we are accounted as righteous in him; and so we are justified. And this is the right notion of justification, as distinguished from sanctification. Not as if these two were ever severed or divided in their subjects; no, every one that is justified is also

sanctified; and every one that is sanctified, is also justified. But yet, the acts of sanctification and justification are two distinct things; for the one denotes the imputation of righteousness to us; the other, the implantation of righteousness in us. And, therefore, though they be both the acts of God; yet the one is the act of God, *towards* us; the other is the act of God *in* us. By our sanctification, we are made righteous in ourselves, but not accounted righteous by God; by our justification we are accounted righteous by God, but not made righteous in ourselves."—*Beveridge on the Articles.*

It is very common, in our old divines, to refer to the case of Onesimus, in the Epistle to Philemon, v. 18, as an apt illustration of the doctrine of imputation. Thus, Archbishop Usher: "*Account:* the word is used in the Epistle to Philemon, where St. Paul saith, 'If he hath wronged thee, or oweth thee ought, put that on mine account.' A man's sin being thus put on Christ's account, he is accepted of God, as freely as if he had never offended him. Now, this is done, by transferring the debt from one person to another; so that we see this imputation of sin to Christ, and of Christ's righteousness to us is most necessary. It must be so: and if there were no testimony for it in Scripture, yet reason showeth that there can be no righteousness, but by God's acceptation of us, in Christ, as if we had never sinned." Here is a transfer, not of the debt of future *obedience*, on the part of Onesimus, to his master, Philemon; but of the debt of *punish-*

ment or satisfaction, for *past disobedience*. Thus, Imputation of Righteousness, from Christ to the sinner, and the transfer of our account of guilt, and debt of satisfaction to him, for past disobedience, in no sense involves the transfer of our debt of obedience for the future; a duty which remains as perfect, as if no Redemption had been provided, or as if our future justification depended exclusively upon sinless obedience.

The author reserves, for another opportunity, the presentation of a *catena Patrum*, or catenation of the concurrent opinions of the standard writers of the English Church, and perhaps he will add those of Fathers more ancient, in reference to the subject of *imputed* righteousness. For the present, as the name of the learned and holy Bishop Andrews is professedly of great weight in the recent school of Oxford divinity, whose chief writers reject with loathing, the doctrine of *Justification by reputed righteousness only*, as it is presented in the Charge, from Hooker, Usher, Hall, &c., and above, from Beveridge; calling it, precisely as do Socinians, on one side, and Papists on the other, a "visionary, arbitrary, tyranical system," "an unreal righteousness, and a real corruption," "a bondage to shadows," a "feeding on shells and husks," "a new gospel," * a system to which Mr. Newman, whose words we have thus quoted, says, "*Away with it!*" just as the Church of Rome pronounces "*anathema*" upon it, and as Socinus branded it as

* Newman's Lectures on Justification, p. 61.

fœda, execranda, pernitiosa, detestanda; the author will content himself with exhibiting here the doctrine of Bishop Andrews.

"In the Scripture, there is a *double* Righteousness set down, both in the Old and in the New Testament. In the Old, and in the very first place that Righteousness is named in the Bible: 'Abraham believed, and it was *accounted* unto him for righteousness.' A Righteousness *accounted!* And again, (in the very next line) it is mentioned, 'Abraham will teach his house *to do Righteousness.*' A righteousness *done!* In the New Testament, likewise. The former, in one chapter, (Rom. iv) no fewer than *eleven* times; *Reputatum est illi ad justitiam*—'*It is accounted to him for righteousness*'—a *Reputed* Righteousness! The latter in St. John—'He that *doeth* righteousness, is righteous'—'a Righteousness *done!* Of these, the latter, Philosophers themselves conceived, and acknowledged; the other is proper to Christians only, and altogether unknown in Philosophy. The one is a quality of the party. The other an act of the Judge declaring or pronouncing righteous. The one, ours by influence *or infusion;* the other, by *account*, or *imputation. That both these there are*, THERE IS NO QUESTION." We see, then, that among Protestants, there was no division of opinion on the reality of *imputed righteousness*, in the times of Bishop Andrews. Papists and Socinians cast out the name as evil—and so do Oxford divines now—but then it was the *via media*, the dividing ridge

between the two valleys of the shadow of death — the one, the Popish doctrine of justification by *infused* righteousness, or sanctification, the other, the Socinian, of salvation by repentance without any justification through the merits of Christ.

But Bishop Andrews proceeds — He is upon the blessed name of Jesus — "*Jehovah our Righteousness*" — and he says the question is, "whether of these two righteousnesses, the Prophet principally meaneth in this name — whether, (he says,) it is the righteousness that will stand against the *Law*, or conscience, Satan, sin, the gates of Hell, and the power of darkness; and so stand, that we may be delivered by it, from death, despair and damnation; and *entitled*, by it, to life, salvation, and happiness eternal; that is righteousness indeed; that is it we seek for, if we may find it; and that is not this latter, (Righteousness *infused*) but the former ONLY, (Righteousness *imputed*,) and therefore this is the true interpretation of '*Jehovah our Righteousness.*'" "Our righteousness in the *Abstract*, and not in the *Concrete;* our *Righteousness itself*, not the *Maker of us Righteous*. He is made unto us, by God, *very righteousness itself*. What can be further said? *To have him ours, not to make us Righteous*, but to make us *Righteousness*, and that, not any other but the Righteousness of God; the wit of man can devise no more." All this he proceeds to illustrate, as do Beveridge, Usher, Hopkins, Hooker, &c. &c., by the strong forensic view of Justification in Rom. viii, 32, &c., and again from

the antithesis of Justification to Condemnation, in the New Testament; which view, he says, is so necessary, that without it, "*we shall never take the state of this question right, nor truly understand the mystery of this name, Jehovah our Righteousness.*" This *imputed* righteousness, which Oxford divines call *unreal*, he calls a "*positive* righteousness," and says that they who imagine that any other will serve them for justification, do "*shrink* up that blessed Name, and though they learn the full sound, yet take away half the sense of it—*they spoil Christ of one-half of His Name.*" "This nipping at the name of Christ," he adds, "is for no other reason, but that we may have some honour ourselves, *out of our Righteousness.*" Then he shows, from Bellarmine, &c., how all this characterizes Popery.*

Under a solemn sense of the awfulness of the error which rejects the *reputative* or *accounted* Righteousness of Christ for Justification, and gives the glory to any other, in whole or in part; solemnly believing that when we lose this imputative doctrine of Justification, we lose the Palladium of Christianity—the Ark of the Covenant and the Mercy-Seat, and that then we may write upon our door-posts, as Vespasian upon his triumphal banners, after his legions had burned up the Holy of Holies, JUDŒA DEVICTA; under this serious belief, the author, after such a noble testimony of holy Andrews, cannot avoid exclaiming, in the

* Bishop Andrews' Sermon on Jehovah our Righteousness.

words of his admirable contemporary, Bishop Hall, on precisely the same subject: "Let the vain sophistry of carnal minds deceive itself with idle subtleties, and seek to elude the plain truth of God with shifts of wit: we bless God for so clear a light; and dare cast our souls upon the sure evidence of God, attended with the perpetual evidence of his ancient Church."*

C.

Progressive Justification—page 99.

There are some who maintain what they call a *progressive justification*, who yet deny that they mean by it any thing short of *entire* justification, or that they suppose a believer can have any higher degree of justification in consequence of an increase of faith or other Christian graces. They call it *progressive* (they say) because when a believer commits sin, he must needs go again by repentance and faith, to Christ, and obtain a new justification from that sin; and thus his justification goes on, as his sins go on, and since he will not cease to sin, to the end of life, he must be justified again, and again, to the end of life; and so his justification is *progressive*. But, supposing, for the present, that this view is entirely correct; we lament the application of the word, because of the great difficulty of preventing misunderstandings

* Works, ix, p. 244.

and abuses. When we speak of *Sanctification*, as progressive, we use common language, and are universally understood as indicating by the phrase, not a continuance of holiness, from hour to hour, but an *increase in the degree*, a *growth in the power and purity* of holiness. In consequence of this universal understanding of a common expression, he that speaks of progressive *justification*, though he should mean no such thing as *progressive in degree*, must nevertheless count upon being so understood, and upon being the instrument of promoting, through an almost necessary misinterpretation, a doctrine which he does not hold.

But as to the view just given, is it correct to say that, whenever a believer sins, he must be justified *anew?* The question is equivalent to this: Does his justified state cease when he sins anew, so that he comes unto condemnation again, and must be justified again; precisely as if he had never been justified before? The answer depends upon another question. *What description of sin is supposed?* Is it such sin as is incompatible with the supposition of a man's continuing in faith; sin, such as involves the idea of his being no more a believer, no more "*in Christ Jesus*," but a withered and dead, and broken-off branch? Of this, we are free to say that, wherever such a case is found, if ever the person *was* in a justified state, it is now lost, and condemnation has ensued, and must be removed by a new effort of faith, precisely as if he had never believed before. But such is not

the description of sin on which the minds of those who hold the view, now in question, are fixed, when they speak of the necessity of a new justification. Of what kind, then, are the sins supposed? Why, the sins of *the believer;* of him who, though he sin, does not thereby cease to be a true Christian, is not fallen from his union to Christ; is yet a pious, humble disciple. Well then, since "*There is not a just man on earth, that doeth good and sinneth not,*" we must all acknowledge the truth of what Hooker says, that "should we search all the generations of men since the fall of Adam, we could not find one man that hath done one action, which hath passed from him pure, without any stain or blemish at all;" that "the best things which we do, have somewhat in them to be pardoned;" that "the little fruit which we have in holiness is corrupt and unsound," therefore, as the Christian is *always* doing, therefore he is always needing to be pardoned, *always sinning.* Whether he sins only by a single thought, or by an overt action, matters not to the present question, so that you only suppose him to be still a believer, still *in Christ.* Now, suppose it to be true, that his every sin requires a new justification; in other words, that each sin terminates his previous state of justification, and so brings him under condemnation; for there is no middle ground. Then he must be *continually* incurring condemnation; never an hour can there be, in which he must not be, many times, if not every minute, without justification, and con-

sequently under condemnation. But certainly this is not true. The state of the Christian does not involve such incessant and entire transitions from peace to wrath, and back again to peace. Then we ask again, concerning him whose every, even his best, deed, has something that needs to be pardoned, is he "*in Christ Jesus?*" By the supposition, he is. But "there is *no condemnation*, (says St. Paul) to them that are in Christ Jesus." * Though he sin, therefore he does not come under condemnation, and so needs not any new justification. All the while that he has reason to confess that he does what he ought not to do, and leaves undone what he ought to do, he remains in an uninterrupted state of justification; simply because he remains or "abides" in Christ; is still "found in him, not having on his own righteousness, but that which is through the faith of Christ." There is no need of the renewal of justification, because there is no cessation of union to Christ, and of the imputation of his righteousness. If Noah can be said to have been *progressively* saved from the flood, because each successive torrent of the wrath of God against a perishing world, found him safe within the ark; if the man-slayer, who had fled to the city of refuge, may be said to have been *progressively* saved from the avenger of blood, because, each day, as the latter brought accusation, and sought his life, he was found within the gates; then may the Christian be said to be

* Rom. viii; 1.

progressively justified; because, each time that the law lays sin to his charge, and seeks his condemnation, he is found abiding in Christ the Ark, Christ the Refuge; still having on the righteousness of God by faith; still able to say: "It is God that justifieth; who is he that condemneth?" There is an "ever-living" intercession of Christ, *for* the believer, as there is *in* the believer, through continual sin, an ever-living need of that intercession, and must be, on his part, an ever-living *exercise* of faith; keeping his case in the hands of that intercession. The believer lives by faith, though he be not always in *the act of expressing* his faith, by specific plea, or prayer. That living faith, it is, by which he abides in Christ, and shares in the continual oblation of his merit; so that there goes on, a continual imputation of the righteousness of Christ to the repenting and believing sinner, which can only be interrupted by such a fall from grace, as would destroy faith, and so sever the union, which faith alone established, and faith alone continues, and thus make the Christian an apostate.

But, here a question occurs:—Why, then, the necessity, and where the propriety, of the Christian's daily prayers for the forgiveness of sins; his continual pleading, again and again, of the merits of Christ, if he need no new justification? We ask, for reply, does the Christian believe that he comes into condemnation, loses justification, forfeits God's peace, every time he incurs the

charge of another failure in duty, and feels the need of again supplicating mercy, through Christ? Oh no! In his happiest states of mind — when most assured of the peace of God, he will most humbly and penitently confess that he daily and hourly sins, and will most earnestly entreat God's forgiving love. So then, from the fact of such exercises of the believer, no argument can be drawn, to prove his need of a new justification for each new sin. But the question returns — why, then, these pleas — this grasping, again and again, the merits of Christ? We answer, because it is thus he holds on to Christ, and retains a place in His mediation, and keeps his name in the list of those which Christ, in his ever-living intercession, confesses before His Father. It is for the purpose of clinging, the more vigorously, to the cross; of making more sure of his hold; and thus of feeling the more confidence of safety in Christ, and being able, the more assuredly, to answer the charge of a violated law. We can well suppose, that a ship-wrecked mariner, escaped to a rock, over which the surges of the tempest continually beat, though he do not once lose hold upon the refuge, will be continually renewing, and fastening again, his grasp, as each new billow swells, and menaces his ruin. So is it, with the Christian. He abides in Christ, not without the use of efforts of faith, and means of grace, any more than he first came to Christ without them. His first coming, and entering into living union with him, was by an effort of

faith, rising in, and working by, prayer, "uttered or unexpressed." He *maintains* that same union, by the daily continuance of that same act of faith, working by the same spirit of prayer. He not only maintains the union, but he preserves *his sense of its reality*, by the same means. Let him restrain prayer, for a time, and though he should not cease to be, in heart, a Christian, but only to be a faithful Christian, he ceases to possess the comforting evidence that he is in Christ; he will not *feel* his hold upon the rock; his confidence is gone; he knows not what billow may drown him. For his consolation, then; for all that is precious in the witness of the Spirit that he is "in Christ Jesus," for the preservation of his union to Christ, though not for any new justification, as if the former were lost, must the Christian maintain a constant renewal of his confession of daily sin, and his pleadings of the daily and perpetual intercession of the righteousness of Christ. "*As we have received Christ*," so we are directed to "*walk in him.*" We *received* him by an act of faith, fleeing unto him. We must "*walk* in him," by a continuance of the same act of faith, holding fast to him, as our "Life."

It is well said, by Augustine, that *our Justification consists in the perpetual remission of sin* — not in a remission, once for all, at the first act of our faith, as if all future, as well as all past sins, were *then* remitted — but a remission *perpetual* as the *ever-living* Intercession of Christ for us; not a

Justification that is interrupted, and must begin again with each new sin, any more than the Intercession of the Great High Priest is intermitted, and begins again with each new sin; but a justification which keeps pace with the need of it, just so long as we continue the exercise of that faith which makes us constant members of Christ, and so makes us constant partakers of his intercession. The going up of the incense, out of the golden censer of our High Priest in Heaven, for us, is just as perpetual as the abiding in us of a living faith in his Mediation. Two things always went together, in the earthly Sanctuary—the praying of the people without, in the Court of the Tabernacle, and the entering of the High Priest within the Veil, having the censer of incense, and the blood of atonement, to stand before the Mercy Seat;—he *for* the people, they *in* him. Thus are these two always united, in the Sanctuary on High, and the outer Court of "the Israel of God" here on earth. A perpetual prayer ascends from the believer;—all his faith is prayer, though not all his prayer, faith. While he is thus outside the veil; though joined with his faith, there be continual imperfection, it does not break his peace; while the law is constantly laying charges against him, there is no condemnation; he continues justified, because his faith extends beyond the veil, and keeps his poor name in "the Lamb's Book of Life;" and all the while, the Great High Priest is standing, as St. John beheld him, in vision, "at the altar, before

the throne," "having a golden censer," with "much incense," offering it, "with the prayer of saints." So that when the law accuses the believer of sin, his answer is not, I have been already justified, in time past, but I *am now for refuge, clinging to the cross of Christ, who ever liveth to make intercession for me.* Thus, nothing can separate a believer from the love of Christ, but the unbelief that would make him cease to be a believer. "If we walk in the light, the blood of Jesus Christ cleanseth us from all sin; that is, it never ceaseth to cleanse the Regenerate from the sins which they never cease, in some measure, or other, to commit. And if there were not a perpetual remission of our sins; or if the cleansing us from our sins by the blood of Christ, were not as perpetual as our commission of sin is, even the case of men Regenerate, would be lamentable"—*Jackson's Works*, iii, 292.

"There are two sort of sins; (says Usher) one of ordinary incursion." The sins of the Christian's daily course. "*These break no friendship between God and us; these only weaken our faith, and make us worse at ease.* When a man hath a pardon, and it is almost obliterated, (its evidence) its letters almost worn out, that they cannot be read, he would be glad to have it renewed. Every sin puts a great blur upon thine old evidence, that thou canst not read it. It may be firm in heaven, and yet perhaps may be blurred, that thou canst not read it, and therefore, if thou wouldst get it

cleared again, thou must go to God, by prayer, and renew it again; so that whether our evidences be blurred, or whether it be that God will make us possess the iniquities of our youth, *it is necessary for us to pray for the forgiveness of those sins which have been before forgiven.*"—Usher's Sermons, No. xv.

It is one thing, for a child of God to incur the displeasure of his Heavenly Father; another, to forfeit His love; one thing, to lose the light of His countenance by sin, another, to lose the adoption of sons, and the promise of the inheritance; one thing to offend God, so that "*he correcteth us*," and we come unto tribulation, because our comforts are withdrawn; another, to offend him, so that he withdraw his love from us, and we come into *condemnation*, and abide under his wrath. Again, there is a vast difference between the *parental chastening* of our Heavenly Father, when His people sin, and He correcteth them "as a father doth the son in whom he delighteth," and the *judicial wrath and curse* of God, our Judge, under which all abide, who are not justified by faith, through Jesus Christ. The first, every son, whom God receiveth, must incur; because he is still a sinner, and needs chastisement, to make him partaker of more holiness. But such expressions of God's displeasure are no evidences that the Christian has need of a new justification for the sins that caused them. On the contrary, they are evidences of God's unabated love: For "whom the Lord loveth, He chasteneth."

To the same effect, writes the venerable Bishop of Norwich, the learned and pious Reynolds, in his "Life of Christ:"

"When once we are incorporate into Christ's body, and made partakers of the New Covenant, though we are still under the Law's *conduct*, in regard of obedience, (which is made sweet by grace;) yet we are not under the Law's *malediction*. So that though sin, in a believer, be a transgression of the Law, and doth certainly incur God's displeasure; yet it doth not *de facto* (though it do *de merito*) subject him to wrath and vengeance. There is a displeasure, which is but for a *moment;* a wrath, which doth only sing and blow upon the soul, and then away; such, the faithful themselves, after some bold adventure into the ways of sin, may have experience of. And there is a wrath which is constant, permanent, intimately and everlastingly adherent unto the soul, which will seize only upon unbelievers. All sins do, of themselves, deserve damnation, but none do *de facto* infer damnation, without *unbelief*. This was that great provocation in the wilderness, which kept the people out of the Land of Promise. "*They entered not in, because of unbelief*." "Take heed, lest there be, in any of you, an evil heart of unbelief, in departing from the living God."—*Reynolds' Works, pp.* 190–1.

D.

Instrumental Office of Faith—page 105.

Matthias Lauterwald, a minister of Upper Hungary, well esteemed by the Reformers, but fond of refinements and contention, held that repentance, love, and obedience, are all *included* in the faith that justifies, and are thus, conjointly with it, the means of procuring the benefit of redemption. On this, Melancthon delivered the judgment of the University of Wittemberg—in which he says: "Though true faith, or reliance on the Saviour, cannot exist in those who go on securely in their sins, and are destitute of contrition, yet contrition and new obedience are not *the means of applying grace.* Contrition necessarily precedes; but when it is asked, whether as a cause or a means? we answer, as neither; but rather as a wound, or the feeling of a wound, precedes a cure. The promise is embraced and applied, only by faith, and not on account of our contrition, or the virtues that follow after." "Lauterwald's corruption of the doctrine does not differ from the synecdoche of the monks, who say that faith justifies us as being the originating principle of love and good works. But the fact is this: nothing but faith *lays hold* on the promise. In this, faith differs from all other works, that it alone embraces the promise, and receives the blessing, as unmerited. Other works offer something to God; nor can the application of the blessing, by means of works, be understood in

any other way, than that they effect it by some *merit* which they possess. Lauterwald, therefore, while he rejects the name of merit, retains the thing, and imposes on himself, by vain speculation. To *contrition*, grace is promised, as healing to a wound; *faith* applies the remedy; but in no sense can it be said, that pardon is promised, in consideration of the *works* to follow."

Again, in a letter to Brentius: "We are justified by faith alone, not because of that grace being *the root of all virtues*, but because it lays hold on Christ, for whose sake we are accepted, whatever be the amount of our renovation — which, indeed, must necessarily follow, but is not the thing that gives peace to the conscience. Love, therefore, (though it is *the fulfilling of the law*) is not that which justifies, but faith only — not as constituting any perfection in us, but as apprehending (or embracing) the Saviour. We are righteous, (or justified) not because of *our* fulfilling the law, or of our love, or of our renovation, (though these are the gifts of the Holy Spirit in us) but for the sake of Christ — whom we apprehend by faith alone." "Believe me, (he adds) the controversy, concerning this subject, is momentous."—*Scott's Continuation of Milner, vol.* ii. *pp.* 117—122.

On the error above opposed by Melancthon, Scott adds: "It was a species of error, which, though it much agitated the Protestant Church, at that time, has since spread its influence much more widely, and been much more permanent. It bor-

dered closely, on what was maintained by the more temperate Papists—and it is virtually the same which is still supported by great names, among ourselves, though it could never, to any considerable extent, make its way among Protestants of the age of the reformation."—pp. 116—17.

Tillotson is acknowledged, by the British Critic, to have fallen into this error. "He has blended with the essence of justifying faith, its inseparable concomitants, or rather, with faith in its act of justifying, things which, though they are a part of true faith, do not belong to it, in that act." This will explain, perhaps, some of the meaning of Tillotson's project for a *new book of Homilies*, in addition to the old, in which, Burnet tells us, were to be Homilies for the six Sundays of Whitsunday, *on Justification*, containing a close examination of some expressions in the first book of Homilies, "*that seemed to carry Justification by faith only, to a height that wanted some mitigation.*" * In reference to the error, above mentioned, the Critic writes—"To say that our repentance and obedience are to be respected in the act of justifying faith, in the same way as our trust and confidence in the meritorious cause of our pardon, is a mode of speaking, which does not sufficiently distinguish between the Source of Life and the path to life." The same writer, considers the language of the Homily on Salvation, quoted in the Charge, pages 106 and 107,

* Burnet's Sermons and Essay, 1713, p. 193—whose account of faith harmonizes with that of Tillotson.

as containing "*the concurrent doctrine of the Reformation*, in expounding St. Paul, as briefly expressed in that sentence of Chillingworth, *Faith alone justifies, but not that faith which is alone.*"

Such were the views of the British Critic, in the beginning of 1838—See p. 121 of xlv. It has since become the special organ of the, so called, "Oxford Divinity." Probably, therefore, the new Editor would prefer to say, in the words of that system, "that Justification is gained by OBEDIENCE *in the shape of faith.*"—Pusey's Letter to the Bishop of Oxford; App. p. 20.

The doctrine of the Church may be further illustrated, by the following citation from Bishop Beveridge: "The Socinians hold, that *justifying or saving faith* is nothing else but *obedience*, sincerely performed, to the Law of God; so that good works constitute the very *form* and essence of it.* But this contradicts the very notion of faith, in general." Faith and obedience "differ, as much as the cause and effect do: for faith is the *instrumental* cause, whereby we are enabled to perform obedience—and they have different objects in view, for obedience respects only the commands, but faith looks only to the promises of God, made to us in Jesus Christ. Hence, though faith be always accompanied by obedience and good works,—yet *in the matter of our Justification, it is always opposed against them* by St. Paul.—Rom. iii, 28; Gal. ii, 16."—Sermons; No. 134.

* This is "*obedience in the shape of faith.*"

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